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Spital ad S. Joan. a Cruce

30X

Englisches Lesebuch

für die
ersten Anfänger

Herausgegeben

von

Johann Georg Müchler



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Erster Abschnitt.

Gespräche.

Dialogues and ordinary discourses among men.

1. Morning salutation.

A. **G**OOD morrow, Sir.

B. Sir. I thank you, I hope, I have the pleasure, to see you in good health.

A. What do you up, so early?

B. Is it not time to be up?

A. Why do you rise so soon?

B. To rise betimes in the morning is the whole seemest thing in the world so.

2. Salutations, at meeting and parting.

C. GOD bless you, sir.

D. And you also, sir.

C. How do you do?

D. I am well, thank God, but how goes it with you?

C. I am also in health; how does your father and mother do?

A 2

D. They

D. They are in health, God be praised.

C. I am very glad of it.

D. I am in haste to be gone. Fare well.

C. And you my dear friend. Be pleased to remember me kindly to your wife and children.

D. Pray, remember me also to your father and mother.

3. Salutations for the evening and night.

E. GOOD evening my friend.

F. You are welcome: I am glad to see you. How is it with your family? do you come now from home?

E. Yes, sir, I just now come from home and have left every one in good health, as far as I know: and come hither to visit you, my old friend.

F. That's well done: friends ought to be free together; for I am bound in gratitude for your Kindness for remembering of us, and wish heartily to find an opportunity to requite it.

E. Pray, forbear compliments. I did you no such great friendship, but you have done ten times more for me. Howewer, I can't tarry here. I must return home, for it begins to be late and dark. My friend, I wish you good evening.

F. I thank you heartily: and wish you the same with all my heart. But what haste are you in? It is not so late, as it seems to be: for the days begin to shorten.

E. Tho' it is not late, yet I must call at another place on an errand, before I go home.

F. Go then, I will not detain you; Only I wish this evening may be prosperous to you.

E. And I wish it may not be unprosperous to you.

G. What

4. *Another.*

G. WHAT is the clock?

H. It is ten o'clock.

G. It can't be so late.

H. It is indeed.

G. Then it is time to go to bed.

H. I am not sleepy.

G. But I am verry sleepy. God blefs you. I wish you good night.

H. Go then to bed. I wish you a good repose.

G. I thank you for all your kindness.

H. But stay a little, me thinks, you do forget yourself. Ought we not first pray to god together.

G. I thank you for putting me in mind of it.

5. *Of rising in the morning.*

I. HEAR you not? rise.

K. Let me sleep a little longer.

I. How long will you sleep? it is time to rise.

K. It is not daylight yet.

I. Open your eyes, you'll see that it is late.

K. Pray tell me truly, what o'clock it is?

I. Seven o'clock will strike immediately. Therefore rise directly or else you will be chid by the master: do you put your best coat on?

K. Yes, I will, let's go to school then.

I. You must first wash your hands and rinse your mouth, after that dress your head, and buckle your shoes.

K. That is done already.

I. Let us now go straight forward through the church to school.

K. But I should like to breakfast before.

I. Come and eat something with me, if you please.

K. Sir I thank you very kindly.

I. Sir I am sorry to make you wait so long, but you know the proverb: necessity hath no law.

K. 'Tis no matter, sir.

I. I have eaten enough till noon.

K. Shall we go now?

I. With all my heart. What o'clock is it, think you?

K. About eight.

I. That is the right time to go to school.

6. *About writing.*

L. YOU write a good hand, and very bold, pray is that your best, or is it only a scrawl?

M. Truly I write my best, why should I waste my time and learning, pray sir, what is the reason you ask such question?

L. Because you once writ tolerably well, and am astonished to see you now, you write worse.

M. That is not worth your notice, for I want help to write well.

L. What's that?

M. Good paper, good ink, and a good pen: for this paper as you see, does miserably blot, the ink is watery and whitish, the pen is soft and ill made, moreover I have also lost my copy.

L. Why did you not provide all these things in time?

M. I Wanted money, and that I want still.

L. Then you make the old saying good: he who want money, wants every thing.

M. It goes so with me.

L. But when do you think you'll get any?

L. At the next fair, my father will send me some, if he don't come himself.

L. I will help you in the mean time.

M. If you can do that, you will greatly oblige me.

L. There's

L. There's four shillings, which I lend you, to provide you paper and other things.

M. How truly is that spoken, a friend in need, is a friend indeed: But I must consider in the mean time, how I may be tkankfull to you.

L. It is a small matter: Don't think on it, lest it should hinder you to rest quietly: you can return me that trifle, I lent you, when it will be convenient to you.

M. I hope to return it to you with the first opportunity.

L. But what say you of the pen knife, I sold you the day before yesterday, Is it not good?

M. Yes, it is very good, but wretched that I am, there wanted little, but I had lost it.

L. How! what do you say? how happened that?

M. When I came without, it fell out of my pocket in the street.

L. Where did it fall from?

M. Out of its sheath, which unthinkingly, I had left open.

L. How did you get it again?

M. I instantly stuck'd up a note on the gate, promising a reward for the finder, a boy brought it me again in the afternoon.

L. Would to God every one was so honest, who finds things lost. I am glad, that you have got it again.

M. I thank you, sir.

L. Now! as you have your pen knife again, be pleased to make me two or three pens of these quills!

M. Be contented, if I make only one, now is it good?

L. T'is good it will do indeed.

M. Let me see it, truly it is very good and fit for writing.

L. Whereby know you that?

M. Because it hath a great stiffness and clear stalk, for those soft and such as have a shorter stalk, are little use for writing.

L. I am glad that I bought them profitably.

M. Nor without cause, but for how much?

L. I gave a penny for these three, it is a small price, considering the goodness of them.

M. Of whom have you bought them?

L. Of a certain pedlar. Have you good ink?

M. Why ask you that?

L. That you may give me a little.

M. Why have you none?

L. Yes, but I cannot write with it.

M. What is the matter?

L. Because it is too thick.

M. Can't you mix it?

L. I have no water.

M. Suppose you, mix it with Vinegar.

L. That would make the paper blot.

M. How know you that?

L. I have heard it from a certain master, who taught me to write.

M. But I have heard somewhat else.

L. Pray tell it me.

M. What will you give me.

L. A good quill.

M. Hear then what I have learned of a certain usher at school: The ink which is thinned with Vinegar can hardly be wiped off.

L. That may be, but in the mean time give me a little for my present use.

M. Hold up your ink-horn well: I will pour some in it.

L. Pour in: fy! how thin it is?

M. Pos

M. Possibly because there is not gall enough in it.

L. But how pale it is.

M. Use it, if you please for such as it is; for I have no better.

L. What shall I do then?

M. Ah! fool, can't you mix it well with your pen?

L. A cook were never able to confound his sauces better together.

M. Try it now then.

L. Ho! see how black it is!

M. Have not I spoken true?

L. You had tryed it at some time or other.

M. It will be then sure, that experience is the mistress of things. God preserve you in health. But hear, never spare my labour.

L. And you may use me and my things, if there be any need again; fare well.

7. Of rising up, clothing and other things.

V. AT what hour were you awaked this morning?

S. Before day, but at what hour I know not.

V. Who awaked you?

S. The watchman came with his lanthorn knocked hard at the chamberdoor, some body opened, the watchman lit our candle, called out with a loud voice, all were awaked.

V. Relate to me orderly, what you have done from that time till breakfast.

S. Being awaked, I arose out of my bed, I got my breeches and my stockings, I put on my shoes, I fastened my breeches, I combed my head, I put on my gown, after that being gone out of the chamber, I went down, I got cold water out of the pail, washed my hands and face, rinsed my mouth and teeth,

teeth, I wiped my hands and face with a towel. We went into the parlour, we prayed together, we received our breakfast orderly from the servant of the kitchen. We breakfasted, without noise, and without speaking idle words.

V. Is it not then permitted to let fall a word?

S. Yes it is permitted, it is lawful for every one among themselves to hold pleasant discourses of good and honest matters, yet so, as it be done quietly, without crying out or brawling.

8. *A Short dialogue wherein scholars ask their master leave to go out.*

S MASTER, may I speak a little to you?

M. Say on.

S. We two have propounded, if you'll think proper, to walk abroad, when the rest do play.

M. Whither will you go?

S. In the next suburb.

M. But what will you do as you are walking?

S. We will discourse.

M. But it must be of some good and honest matters.

S. The clearness of the weather, and the beautiful face of the earth, will afford us an honest subject.

M. There never wants matter to praise God, only it must be by his faithful servants.

S. Truly never. But to return to the matter propounded, doth it please you master to permit us to go without the city?

M. Unless your constant fidelity, and true love of learning were not known to me, I would never suffer it; especially for the wickeds have often deceived me in this way. Go you therefore hence, and come again betimes for supper.

9. *A scholar invites his master in his fathers name to walk in the garden.*

S. GOD save you master.

M. You are well come, what message have you?

S. My father desires that we may go together on pleasure into his garden without the city.

M. The fairness of the weather invites us there unto, and we have not leisure, but what shall we see there that is pleasant to be looked at?

S. Divers fair trees with their fruits, also a wonderful variety of herbs and flowers.

M. There is nothing more pleasant than those things.

S. That is the bounty of God towards us.

M. Which we must prosecute with continual praise.

S. But I fear that we make my father wait for us.

M. Tarry so long, till that I pull off my gown, that I may be the fitter to walk, now I am ready, let us go. But is your father at home?

S. He waits for us at the door.

M. That's well; see that you salute him decently.

S. We have been often warned of that by your teaching.

10. *The diligence of a learned father in teaching of his children at home.*

N. WHEN came you from home again?

O. I came but just now.

N. Where is your brother?

O. He stays at home.

N. Why do'es he stay so long?

O. That he might dine with his mother.

N. But Wherefore did you not stay also?

O. I had dined before with my father.

N. Who

N. Who served you?

O. The maid.

N. What did your mother, where was she?

O. At home also, but busy.

N. About what business.

O. In receiving wheat, which was brought to us.

N. When shall you go home again.

O. When I shall be sent for by my father.

N. On what day will that be?

O. It may be four days hence.

N. Wherefore go you home so often?

O. Our parents will have it so.

N. But in the meantime; your time of learning is lost with you.

O. It is not altogether lost.

N. What then?

N. As often as my father is not verry busy, he exercises us all hours, in the morning, before and after dinner, before supper, long enough after supper, and lastly before we go to bed.

N. In what things does he exercise you?

O. He asks of us principally those things, which we learn the whole week at school, he looked into our themes, and questions us from the same: Often times he give us something to write out sometimes in latin, sometimes in our mothertongue, sometimes also he propounds to us a short sentence in our mothertongue, which we translate into latin: sometimes on the other hand he bids us translate something out of latin into our language. Lastly before and after meat, do we read something out of the english or french bible and that in the presence of the whole family.

N. You tell me wonderful things, if they be but true.

O. Yes there are many more, than I have told you: for I have forgotten the civility of manners, of which he uses also to admonish us at the table.

N. Why

N. Why does your father take so much pains to teach you?

O. That so he may understand, whither in the school we do cast away his labour, and mispend the time.

N. Oh! how much are you bound to your father?

O. God grant, that we may never forget that and all his other benefits.

11. Two boys compare their age together. The diligence of a learned pedagogue is praised.

P. HOW old are you?

Q. Thirteen years, as I have understood from my mother: but how old are you?

P. Truly I am not so old.

Q. How old then?

P. I want a year of it.

Q. You are then twelve.

P. That account is ready.

Q. But pray how old is your brother?

P. He is in his fifth year.

Q. What say you? he speaks latin already?

P. Why do you marvel? We have always a pedagogue at home, who is both learned and diligent, he teaches us allways to speak latin, and speaks nothing in our mothertongue, except to expound something: also we dare speak no other to our father but latin.

Q. Do you then never speak english?

P. Only with our mother, and that at certain hours when she bids us come to her.

12. Two boys counting their books.

R. HAVE you many books?

S. Not many.

R. But

R. But which have you?

S. The grammar, the Terence, Tullys epistles, a dictionary, a writingbook to write out the masters dictates. But what books have you?

R. I have all them which you mention'd except Terence, and Tullys epistles.

S. But what is that new gilded book which you shew so stately?

S. A Terence.

R. Where was it printed?

S. At Paris.

R. Who gave it you?

S. I bought it with my money.

R. Where did you get the money?

S. You ask, as if I had stolen it.

R. Far be it from me, to think so, but I asked that for my mind's sake. But let us return to our purpose. Of whom did you buy that Terence?

S. Of Clement.

R. Of that pedlar?

S. Yes indeed.

R. How much did it cost?

S. Two shillings.

R. No more?

S. No.

R. Truly a small price enough.

S. Especially seing it is gild and bound so finely.

R. Were there other such like books also?

S. Two or three.

R. Pray conduct me to him.

S. Let us go.

13. A meal of ten persons.

H. FROM whence come you?

I. From school.

H. Whither do you go?

I. Home.

I. Home.

H. What a clock is it?

I. It is almost twelve o'clock.

H. Is it so late?

I. Yes surely, and therefore I must go hence, for I fear that my mother will be displeased with me. I shall be scolded of my mother.

H. Have you such great haste? has not our master asked for me?

I. I have not heard him. I can't tarry no longer farewell I am going.

H. Go your way.

I. I wish you good evening mother, and all the company.

M. Whence come you John? where have you tarried so long? for you have been long out of the school, I know that well: I will tell your master

I. Pray pardon me I come even now from the school you may send and ask our master, if you please, if it is not so.

M. I will do that, come now to me I will teach you manners, which you ought to observe at table.

I. Pray teach me them, and I will hearken diligently to you, without interrupting a word in your speech: and I hope that I shall also observe, what you give me in charge.

M. Go, first of all you shall pare your nails, after that wash your hands, presently after that, bless God. Then set yourself handsomely down, sit upright offer not to eat first. Take that which lies next before you, cut your meat in pieces with your knife so much as you desire. Be silent when nobody asks you any thing. When you have eaten enough then rise from the table, and bow submissively to the company and give thanks to the lord.

I. I thank you. I shall observe all that you have bidden me.

M. Be.

M. Behold ; your father is coming and your cousin with him. Go meet them, and make a fine bow.

I. Well mother, I go, you are welcome father, and your company!

P. Peter is that your son?

D. Yes he is my son.

D. He is a goodly child. God make him a good man.

P. I thank you cousin.

D. Does he not go to school?

P. Yes, he learns to speak french.

D. Does he so? John can you speak good french?

P. Not very good cousin; But I learn.

O. That is well done, learn always well.

M. Cousin how do you do?

D. Very well thank God.

M. Where is your wife? Why did n't you bring her with you?

D. Because she is sick.

M. I am sorry for it, what ails her?

D. She has an ague.

M. Has she had it long?

D. About eight days.

M. I knew it not. I will go and see her to morrow if please God. Francis bring hither a chair for your cousin. Cousin draw near the fire. Francis go to the door, some body knocks, see who is there. It is Roger, I know very well.

F. Well mother, I go, who is there?

R. A friend. Open the door.

F. Are you there Roger?

R. Yes I am here. Is your father at home?

F. Yes, and my mother too. Come in, I'll let my father know that you are come.

P. Francis, make all ready that we may eat.

F. Father, all is ready, you may eat when you please.

P. Well,

P. Well, I'll come presently, call the children.

F. Well father, John where are you? You must come to dinner what are you doing there?

I. What should I do? I have business here.

F. Don't you know that we are going to supper? come say grace, or bless the table.

I. Well, I am coming.

P. John why don't you come? must you be call'd? bring chairs hither.

M. Peter let us sit down. It is time.

P. Well, I am content.

M. David sit there.

D. I am not displeas'd, but pray, let Peter sit there.

M. Peter is not wont to sit there. He'll sit here, it is his place. John give thanks.

I. I beg to be excused mother, it don't become me to do it, while my father and so many wise friends are present. Well then we'll do it;

H. Good evening friend. Is your master at home?

F. Yes sir, would you speak with him?

H. Yes, where is he?

F. He is at table, would you have any thing with him? I will do your errand. Who shall I say asked for him?

H. Tell him I am his uncle's servant, and that my errand is to speak with himself.

F. Please to wait here a little I'll let him know it. Father here is a man would speak with you.

P. Who is he?

I. I know him not, he said that he comes from my uncle.

P. Ask him what his pleasure is?

I. He said that he must speak with you.

P. Bid him come in.

F. Friend walk in.

H. Who is within? Are there many folks?

I. No, but three or four.

H. God blefs all the good company.

P. Well! Henry what good news do you bring?

H. Peter, my master sent me hither intreating your company at dinner to morrow noon.

G. How doth my uncle do?

H. He is in good health thank God.

G. How is all his family?

H. They are all very well.

P. I am glad to hear it. But mind to tell him, that I thank him with all my heart, and that it is impossible for me to come at noon; for I have been pre-engaged a few days ago, but I shall have the honour to wait upon him, in the after-noon without fail.

H. I'll tell him so. God blefs you sir; I wish you a good night.

P. Stay a little, drink before you go.

H. I am not thirsty, I thank you.

F. Stop, you must drink.

H. I must go.

M. Is not John come yet. Where does he stay so long?

F. Here he comes.

P. John what is the reason that you tarry so long?

I. I could not come sooner father. There were so many peoples. I ran all the way.

M. Well, pour out some wine.

P. David taste it, if it be good.

D. That I will, give me a bumper; The other was better.

R. It was not. This is better in my judgement.

M. Ann, you are not merry. How comes it, that you say nothing?

A. Wha

A. What should I say? it is better to be silent than to speak badly. I cannot speak english well enough, therefore I hold my tongue.

M. What say you? you speak as well as I do, and better too.

A. I do not, I wish I did, tho' it cost me twenty florins.

M. David, you don't eat, cut me some of that; That is too much done, and this is roasted too little, is it not?

D. I think so too.

A. Pray Roger, lend me your knife.

R. Take it, but give it me again when you have din'd.

A. If I don't return it again, lend it me no more.

R. No truly.

A. It is a good knife. How much did it cost you?

R. It cost me a shilling.

A. It is cheap. Let me have it for that price: I will give you your money again.

R. With all my heart.

M. Roger you eat nothing. Help yourself.

R. Don't I eat well? I eat more, than any one at table.

M. That you don't.

A. You eat nothing yourself.

M. I have been eating all this while.

P. Let us drink well, if we have not enough to eat.

A. What say you? here is enough for twenty persons to eat. You have put yourself to too much charge.

J. I han't, now I drink to you, and I beseech you and all the company, first your neat neighbour to pledge me, and so make it go round.

A. Yes, with all my heart. Drink now: you did not drink it out. I will fill it again.

P. I drank it out.

14. To learn to buy and sell.

L. GOD send you a good Day.

M. And you also.

L. What do you here so early in the cold? have you been here long?

M. About an hour.

L. Have you sold a deal to day?

M. What should I have sold already? I have not yet taken handfell.

L. Nor I neither.

M. Be of good chear, it is yet early: God will send us some customers.

L. I hope so: Here comes one. Friend what will you buy? come hither. I have here good cloth, velvet &c. &c. Buy something I will sell it you very cheap. Ask for what you please, I will let you see it: the sight will cost you nothing.

D. How much is this cloth an ell?

L. Five shillings.

D. It is a great deal too much.

L. It is not truly. How much do you bid me for it?

D. What should I bid you. You have set it at too high a price.

L. I have not: Tell me what you'll give for it.

D. I'll give two shillings.

L. For that price it is not mine, you bid me too little but I will shew you, another which I will sell for less. If you were my brether I could not give you a better.

D. Will you take my money?

L. Not so: I should lose by it.

D. I can't give no more

L. Try elsewhere if you can buy cheaper: you shall have this for nothing; I can sell as cheap as any body but I will not lose by it, you are too hard. One can get nothing by you; if every one was so hard as you

you are, I might well shut-up my shop, for I could not get bread to eat.

D. You are pleased to say so.

L. It is true indeed.

D. Now heark ye?

L. What is your pleasure?

D. I'll give no more, farewell then, I am going.

L. God be with you, come hither, take it, it is too cheap.

D. You say so, but I say it is too dear.

15. *How to demand a debt.*

M. GOOD morrow my friend.

G. And you also.

M. You know what I come here for, don't ye?

Y. Not I indeed.

M. Don't you know what I came for!

G. Indeed I don't.

M. How so? Do you not know me?

G. No, who are you?

M. Have you forgotten, that you have had goods of me lately?

G. Ay I think you are in the right.

M. Well, when shall I have my money?

G. Truly I have no cash now, I paid it all away, you must have patience for a week longer.

M. I cannot wait any longer, I must be paid.

G. How much do I owe you?

M. You know that well enough.

G. Truly I forgot it: I set it down, but I can't tell where.

M. You owe me ten pounds four shillings, is it not true?

G. I really believe it is so.

M. You promised to give me that money two months ago, but you did not keep your promise:

G. That is true indeed, but I could not get any money from those who are indebted to me.

M. I have nothing to do with that, make them pay you.

G. Yes, but when peoples have no money, what should I do to them? we ought not to be so rigorous, we ought to have compassion one with another, as God hath commanded us.

M. That is true, but I waited long enough, I can wait no longer, for they whom I am indebted to, won't wait longer neither; if it was not so, I would willingly take patience.

G. Come with me, I will pay you, or I will give you bail.

M. Well let us go, I am ready, well what say you?

G. Come hither my friend, this Gentleman will be bound for me.

M. Will he? is it true my friend? will you be bound for this Gentleman?

G. Yes, how much is he indebted to you?

M. Twelve pounds.

G. How! is it so much?

M. I believe it is

G. It is not, I'll swear; it is not much.

M. How much is it then?

G. It is no more then ten pounds, four shillings, yourself told me so just now.

M. Did I tell you so?

G. You did.

M. Well, be it so: nevertheless I think that it is twelve, but I am satisfied, with that; when shall I have it?

G. Within ten days.

M. That will do, but mind to keep your word.

G. That I will without fail.

F. If he does not pay you, I will.

G. I am contented farewell.

F. Farewell my friend.

Zwenter

Zweiter Abschnitt.

Fabeln. Fables.

1. *A cock and a precious stone.*

AS a cock was scratching upon a dunghill, he turned up a precious stone. Well, says he, this sparkling foolery to a jeweler would have been something; but to me, a barleycorn is worth an hundred diamonds.

Moral.

A wise man will allways prefer things necessary before matters of curiosity, ornament, or pleasure.

2. *A frog, mouse, and kite.*

THERE happened once a terrible quarrel betwixt the frogs and the mice, about the sovereignty of the fens; and whilst two of their champions were disputing it with their utmost might, down comes a kite powdering upon them, and gobbles-up both together.

3. *A lion, bear and fox.*

A lion and bear had so long fought over a fawn, which they killed, that they were glad to lie down and take breath. In which instant, a fox passed that way; and finding how the case stood with the two combattants, he seized upon the dead fawn, and scampered quite away with him. The lion and the bear,

not being in condition to rise and hinder it, pass'd this reflection upon the matter: here we have been worrying one another who should have the booty, till this treacherous fox has bobb'd us both.

Moral of the two fables.

When fools go together by the ears, knaves generally run away with the stakes.

4. A wolf and a crane.

A wolf had got a bone in his throat, and promised a crane a very considerable reward to help him out with it, the crane did him the good office, and then claim'd his promise; why, how now! impudence; says the other, do you put your head into the mouth of a wolf, and then when you've brought it out again safe and sound, do you talk of a reward; why, firrah, you have your head again; and is not that a sufficient recompence?

Moral.

He that has to do with wild beasts, (as some men are no better, and escapes with a whole skin, let him think himself well off.

5. A lion and a ass.

AN ass was so hardy once, as to fall a mocking and braying at a lion. The lion began at first to shew his teeth, and to stomach the affront; but upon second thought, well, says he, jeer on, and be an ass still, take notice only by the way, that it is the baseness of your character that has saved your carcase.

Moral.

It is below the dignity of a great mind to hold contests with people that have neither quality nor
cou-

courage; to say nothing of the folly of contending with a miserable wreth, where the very competition is a scandal.

6. *A lion and a mouse.*

A generous lion, having got into his clutches a poor mouse, at her earnest supplication let her go. A few days after, the lion, being hampered in a net, found the benefit of his former mercy; for this very mouse, in his distress, remembering the favour done her, set her self to work upon the couplings of the net, gnawed the threads to pieces, and so delivered her preserver.

Moral.

It holds through the whole scale of the creation, that the great and little have need of one another.

7. *The kite, hawk, and pigeons.*

THE pigeons, finding themselves persecuted by the kite, made choice of the hawk for their guardian. The hawk sets up for their protector; but, under the countenance of that authority, instead of carrying on a war with the kite, makes more havock in the dovehouse in two days, than the kite could have done in as many months.

Moral.

It is a dangerous thing for people, to call in a powerfull and ambitious man, for their protector.

8. *A dog and a thief.*

AS a gang of thieves were at work to rob a house, a mastiff took the alarm, and fell a barking: one of the

the company spoke him fair, and would have stopt his mouth, with a crust. No, says the dog, this will not do, for I'll take no bribes to betray my master; nor will I, for a piece of bread in hand, forfeit the ease, satisfaction and liberty of my whole life.

Moral.

Fair words, presents, and flatteries are allways to be suspected to cover a base and wicked intent.

9. *A mountain in labour.*

A rumour went that the mountain was in labour, and all the neighbourhood got together to see what a monstrous issue so great a mother would bring forth, when, behold! of a sudden out run a ridiculous mouse.

Moral.

Nothing so much exposes man to ridicule, as when, by vain blusters he raises the expectation of all around him, and falls short in his performances.

10. *An afs, an ape, an a mole.*

AN afs and an ape were conferring on grievances. The afs complain'd mightily for want of horns, an the ape was as much troubled for want of a tail. Hold your tongues, both of ye, says the mole and be thankfull for what you have; for the poor blind moles are in a worse condition than either of ye.

11. *The hares and the frogs.*

ONCE upon a time the hares found themselves mightily unsatisfied with the miserable condition they lived-

lived in. Here we live, says one of them, at the mercy of men, dogs, eagles, and I know not how many other creatures, which prey upon us at pleasure; perpetually in frights, perpetually in danger: and therefore I am absolutely of opinion, that we had better die, once for all, than live at this rate in a continual dread that's worse than death itself. The motion was seconded and debated, and a resolution immediately taken, one and all, to drown themselves. The vote was no sooner pass'd, but away they scudded with that determination to the next lake. Upon this hurry there leapt a whole shoal of frogs from the bank into the water, for the fear of the hares. Nay then, my masters, says one of the gravest of the company, pray let's have a little patience. Our condition, I find, is not altogether so bad as we fancy'd it; for there are those, that are as much afraid of us, as we are of others.

Moral of the two fables.

There is no contending with the orders and the decrees of providence. He that made us know what is fittest for us; and every man's own lot (well understood and managed) is undoubtedly the best.

12. A daw and borrow'd feathers.

A daw that had a mind to be sparkish, trick'd himself up with all the gay feathers he could muster together; and valued himself upon them, above all the birds in the air. This got him the envy of all his companions, who, upon a discovery of the truth, fell to pluming of him by consent; and when every bird had taken his own feather, the silly daw was reduced to his primitive state, and found a lasting contempt added to his former poverty.

Moral.

Moral.

Where pride and beggary meet, people are sure to be made ridiculous in the conclusion.

13. A frog and an ox.

AS a huge ox was grazing in a meadow, an old envious frog that stood gaping at him hard by, called out to her little ones, to take notice of the bulk of that monstrous beast; and see, says she, if I don't now make myself the bigger of the two: so she strain'd once, and twice, and went still swelling on, till in the conclusion she over strain'd herself and burst.

Moral.

Weak minds frequently fancy themselves to be bigger or worthier than they are, and other people to be less or more unworthy; and the consequence of this wretched pride is often fatal to the possessors of it, or at least serves to render them contemptible in the eye of those, whose good opinion they are fondest to engage.

14. The belly and members.

THE hands and the feet on a time were in a desperate mutiny against the belly. They knew no reason, they said, why the one should pamper itself with the fruit of the other's labour; and if the belly would not work for company; they'd be no longer at the charge of maintaining it. Upon this mutiny, they kept the body so long without nourishment, that all the parts suffer'd for it: in so much that the hands and feet came in the conclusion to find their mistake, and would have been willing then to have done their office; but it was

was now too late, for the body was so pin'd with over fasting, that it was wholly out of conditions to receive the benefit of a relief: and so they all perish'd together.

Moral.

The public is but one body, and the fable cautions the particular members of it, how they withdraw themselves from their duties, till it shall be too late for their superiors to make use of them for their mutual advantage.

15. *A laden ass and a horse.*

AS a horse and an ass were upon the way together, the ass cry'd out to his companion to ease him of his burden, though never so little; he should fall down dead else. The horse would not; and so his fellow servant sunk under his load. The master, upon this, had the ass flayed, and laid his whole pack, skin and all upon the horse: well, says he, this pediment is befallen me for my ill nature, in refusing to help my brother in the depth of his distress.

Moral.

It is a christian, a natural, a reasonable, an a political duty, for all members of the same body to assist one another.

16. *A collier and fuller.*

A fuller had a very kind invitation from a collier to come and live in the house with him. He gave him a thousand thanks for his civility, but told him, that it would not stand with his convenience; for, says he,

as fast as I make any thing clean, you' ll be smutting it again.

Moral.

It is necessary rule, in alliances, matches, societies, fraternities, partnerships; commerce, and all manner of civil dealings and contracts, to have a strict regard to the humour, the nature and the disposition of those we have to do withal.

17. A boy and false alarm.

A shepherd's boy had gotten a roguish trick of crying, a wolf! a wolf! when there was no such matter, and fooling the country people with false alarms. He had been at this sport so many times in jest, that they would not believe, him at last, when he was in earnest; and so the wolves broke in upon the flock, and worry'd the sheep without resistance.

Moral.

This fable shews us the dangerous consequences of an improper and unseasonable fooling. The old moral observes, that a common liar shall not be believed, even when he speaks true.

18. A sheep and a crow.

A crow sat chattering upon the back of a sheep: well? firrah, says the sheep you durst not have done this to a dog; why, I know that, says the crow, as well as you can tell me; for I can be as quiet as any body with those that are quarrelsome; and I can be as troublesome as another too, when I meet with those that will take it.

Moral.

Moral.

It is the nature and practise of mean and low spirits, to be insolent towards those that will bear it, and as slavish to others that are more than their match.

19. *A fox and huntsmen.*

A fox that was hard pursu'd begg'd of a countryman to help him to some hidden place. The man directed him to his cottage, and thither he went. The huntsmen were presently at his heels, and asked the cottager, if he did not see a fox that way? no, truly, says he, I saw none; but pointed at the same time with his finger to the place where he lay. The huntsmen did not take the hint, it seems; but the fox spy'd him, howewer, through a peeping-hole he had found out: so the hunters went their way, and then out steals the fox, and departs without one word speaking. Why, how now, says the man, hav't you the manners to thank me before you go? yes, yes, says the fox, if you had been as honest with your fingers as you were with your tongue, I should not have gone without acknowledging the favour.

Moral.

A man may tell a lie by signs, as well as in words at length; and his conscience in this case is as answerable for his fingers as for his tongue.

20. *A swallow and a crow.*

A crow disputing with a swallow for the prize of beauty, said, yours, at best is only a spring beauty, mine lasts all the year round.

Moral.

A durable good is infinitely to be preferred to a transitory one.

D r i t t e r A b s c h n i t t .

Kleine Geschichten.

Fests and bon mots.

i. Ein alter Bucherer.

There is a fable of an old usurer that had nothing in his mouth, but: it is good to be sure; if his servant went to receive money, he would follow him, why? t'is good to be sure; though he had lockt the door, he would rise out of his bed to feel it fast, for it is good to be sure; if he had told his money never so often over, yet he will tell it again, o' tis goo'd to be sure. This man fell dangerously sick, his servant perceiving little hope of life ask'd him, Master have you said your prayers, yes sure, said he, I think so, nay but say them again Master, for it is good to be sure: He bids the servant open the chest, and bring him all his gold

gold in it, the servant having opened it, cried out, master, the devil is in the chest, he lays his paw upon all the gold, and says; it is all his, because it was extracted out of the life and blood of widows, orphans and poor wretches says he, so; says the usurer, then bring me the gold, the chest, the devil and all, it is good to be sure.

2. Der Werth eines Edelgesteins.

CARLES duke of Burgundy being slain in battle by the Switzers in kent 1476, had a jewel of very great value, which being found about him was sold by a soldier to a priest for a crown in money, the priest sold it for two crowns, afterwards it was sold for seven hundred florins, then for twelve thousand ducats, and set into the Pope's treble crown, where it is to be seen to this day, and there it is as much worth as it was sold for at first. And Lewis the eleventh of France gave no real value to these toys, when he wore in his hat instead of a jewel a piece of gilt lead.

3. Nutzen geht vor Vergnügen.

THERE is a story out of Strabo, of a company of people, that met at the market place, where was one, that played excellently upon the harp, so that all crowded to hear him, being ravished with the music; but no sooner did the market bell ring, but they were all gone, only one stay'd behind that was hard of hearing, to whom the harper said, he was much beholding to him for honouring his music when others were gone at the ringing of the market bell. Was the market-bell, that rung? said the deaf man. Nay then
C fare

fare well, I must be gone too. Pleasure must yield to profit, and the best music to the market bell.

4. Die richtige Bezahlerin.

A great lady in barbary, being a widow, called to her an english merchant trading in those parts, with whom she knew her husband had some comerce, and asked him if nothing was owing to him from her deceased husband. He after much civility and many modest refusals, as having been greatly benefited by the dead barbarian, acknowledged something, and shewed her the particulars; she render'd him satisfaction, and forced him to take the very last penny, saying thus: I would not have my husband should seek your soul in hell, to pay his debts.

5. König Alphonsus gerechtes Urtheil.

THERE were some that came to king Alphonsus, who with great earnest requested him in the behalf of a gentleman, who being a man of pleasure, was punished in prison they desired that a gentleman should not suffer in his person; the king flatly denied it, and told them, that such men as had wasted so much wealth and goods, neither in the service of his king or country, nor for the benefit of their parents or friends, but together for the pleasure of their own bodies, should in all reason suffer punishment in their bodies, says the law.

6. Alexander und Apelles.

ALEXANDER the great coming into Apelle's shop, and making his judgement of pictures very unskillfully,

ly, Apelles whispers him in the ear, sir, give me leave to talk of these things, or else speak lower, that the boys which grind the colours, may not hear you, and laugh at you.

7. Antwort eines Narren.

A Prince kept a fool, and one of the court to vex him said, Sirrah, I will kill thee, he ran trembling to the king and told his danger; the king says to him, take a good heart; if he kill thee, I will hang him; no says the fool, not so, but I would have him hanged one day before he'd kill me.

8. Der Bettler.

A clamorous beggar following a gentleman, who had nothing to give him, and would not tell the beggar so, the gentleman at last turns back, and says, a man knows not to whom to be charitable among so many of you, for there are some such cursed fellows, that if a man does not give them something, they will curse him to his face. O! sir, says the beggar, you are mistaken in me I am not of those; then, said the gentleman, go your ways, I will try you for once.

9. Die üble Gewohnheit.

A prisoner indicted for felony, was asked by the judge what he had to say for himself, truly, My Lord, says he, I did mean no hurt to the man from whom I stole, only it was an ill custom that I had got, why then, says the judge, if it be thy custom to steal, it is my custom to hang up thieves.

10. Der getödtete Hund.

ONE Peter Niger travelling through a country village, a dog came out of a house, and ran at him fiercely; but he having a picked staff in his hand runs the dog through and kills him. The owner of the dog brought the man before justice, and he chides the man for being so cruel; and why, said he, must you use the iron end of the staff, and not rather have beaten him with the fore end. Because, said the man, the dog ran at me with his teeth, and not with his tail.

11. Die bestrafte Neugierde.

A certain man carrying something covered under his cloak, was ask'd by an acquaintance that met him, what it was he carried so close and covered? Why said the other, you see that it is covered on purpose that you should not know what it is.

12. Die Heldenthät.

A fellow hearing the Drums beat up for volunteers for France, in the Expedition against the Dutch, imagin'd himself valiant enough, and there upon listed himself; returning again, he was ask'd by his friends, what exploits he had done there? He said, that he had cut off one of the enemy's Leg; and being told that it had been more honourable and manly to have cut off his Head: oh, said he, you must know his Head was cut off before.

13. Die lächerliche Drohung.

THE famous Mr. Amner going through a Street in Windfor, two boys looked out of one pair of stairs win-

window, and cry'd, there goes Mr. Amner that makes so many bulls. He hearing them, look'd up, saying, you rascals, I know you well enough, and if I had you here, I'd kick you down stairs.

14. Die beißende Antwort.

A pragmatical young fellow, sitting at table over against the learned John Scot, ask'd him, what difference there was between Scot and sot? Just the breadth of the table, answered the other.

15. Der Vorsichtige.

A gentleman, having lent a guinea for two or three days to a person, whose promises he had not much faith in, was very much surpris'd to find, that he very punctually kept his word with him; the same gentleman being some time after desirous of borrowing a larger sum, no, said the other, you have deceived me once, and I am resolved you shall not do it the second time.

16. Der beschämte Poet.

UPON the Death of the famous Moliere, a poet waiting with his epitaph upon the prince of Condé, the prince told him, he should have been much better pleased, if Moliere had brought him his.

17. Der edelmüthige Hauptmann.

A brave Dutch Captain being commanded by his colonel, to go on a dangerous exploit against the french,

french, with forces that were unlikely to atchieve the enterprife, the captain advis'd his colonel to fend but half fo many men, why fo, faid the colonel, to fend but half fo many men? becaufe, replied the captain, they are enough to be knock'd on the head.

18. Die schlechte Predigt.

A certain preacher held forth at St. Mary, without giving his auditory any fatisfaction. Santeuil, the celebrated poet who was present faid, he did better laft year. A by-ftander afferted he muft be mistaken; for the prefent pulpit thumper had not preached laft year. That is the very reafon, faid Santeuil.

19. Die betrogene Diebe.

ONE who had formerly been rich, but had fquandered away his eftate, and left himfelf no furniture in the houfe but a forry bed, a little table, a few broken chairs, and fome other old things, feeing a parcel of thieves; who knew not his condition, breaking into his houfe in the night, he cried out to them: are not you a damn'd pack of fools, to think to find any thing here in the dark, when I can find nothing by day-light.

20. Der gute Kritiker und schlechte Schriftsteller.

ONE faying that Mr. Denis, was an excellent critic, was answered, that indeed his writings were much to be valued; for that by his criticism he taught men how to write well; and by his poetry fhew'd them what

what it was to write ill; so that the world was sure to edify by him.

21. Der sich flug dünkende Student und sein Vater.

A rich farmers son, who had been bred at the university, coming home to visit his father and mother, they being one night at supper on a couple of fowls, he told them, that by Logic and Arithmetic, he could prove those two fowls to be three. Well let us hear, said the old Man. Why this, cry'd the scholar, is one, and this, continu'd he, is two, two and one, you know makes three. Since you have made it out so well, answer'd the old Man, your mother shall have the first fowl, I will have the second, and the third you may keep yourself for your great learning.

22. Das verleugnete Alter.

A Lady's age happening to be question'd, she affirm'd she was but forty, and call'd upon a gentleman, who was in the company, for his opinion. Cousin, said she, do you believe I am in the right, when I say I am forty? I am sure, Madam reply'd he, I ought not to dispute it; for I have constantly heard you say so, above these ten years.

23. Der fluge Narr.

ONE Citianus a jester to a noble Marquis, to please his lord, had made himself a fool; one of his acquaintance once said to him, why do you feign yourself to be a fool, when we know you have wit enough? The other answered, what hard fortune

have I, the more I strive to shew myself a fool, the wiser I am still accounted for; and on the other side I have a boy that sels his wit to appear wise, and yet every one takes him for a very fool.

24. Der vorsichtige Ehemann.

A certain nobleman sent a painter to the house of a beautiful woman, in her husband's absence, to draw her picture. In the mean time the husband comes in, and finding the painter at this work, sends him packing, with these words: it may be that this nobleman, after he had got the copy, may have a mind to have the original.

25. Der ehrliche Slave.

ONE coming to a market to hire a servant, asked one that stood there to be hired, if I take thee for my servant, wilt thou be honest and true? yes sir, said the man, I will be so, whether you take me or no.

Bierter Abschnitt.

Die Helden der römischen Republik.

1. Camillus.

CAMILLUS was the greatest captain, and the most illustrious person of his time. He won the city of Veji, the strongest of Italy, after a ten years siege; and ruled the Gauls, who had burnt the city of Rome. He was called the second Romulus.

2. Coriolan.

CORIOLANUS, was called Martius. He had the name of Coriolanus for taking the town of Corioli. Being afterwards banish'd from Rome, he made war upon his country, and the Romans, who had always been victorious under his conduct; were driven, before the enemies, when he was at the head of them.

3. Manlius Torquatus.

MANLIUS TORQUATUS, was a very severe captain. He put to death his own son, for engaging an enemy without orders. He took the name of Torquatus, on account of a collar, he wrested from a gaul, whom he vanquish'd in single combat at the head of the two armies. He won the battle against the latins, which

which was one of the most hazardous, the romans ever fought.

4. Quintus Cincinnatus.

QUINTIUS CINCINNATUS was called from the plough, to be made dictator. Tillage was the ordinary employment of the greatest men of Rome; and Cincinnatus was at work, when he was called, to command the roman armies. He held the dictatorship fifteen days, put an end to the war, and went, resumed his old occupation.

6. Fabricius.

FABRICIUS was a roman captain of great virtue. He defeated Pyrrhus in the last battle, this king lost against the romans. Pyrrhus taking all possible Methods, to win him over to his party, promising him the second place in his kingdom, he answered, that if his subjects, knew the difference, there was between them, they would give him the first.

7. Curius.

CURIUS was the greatest example of roman moderation. He commanded the armies with Fabricius, when Pyrrhus was defeated. After three victories, and three triumphs he died so poor, that the public, was fain to provide his daughters with fortunes, to marry them. The samnite Ambassadors being order'd to wait on him, they found him boiling of ropes; and offering him a present of gold, he told them, that he had rather have the conduct of those who had gold than be master of any himself.

8. Bru-

8. Brutus.

BRUTUS, who drove out Tarquin the proud, sentenc'd to death his two sons, for holding intelligence with Tarquin; and was himself a witness of their execution.

9. Manlius Torquatus.

MANLIUS Torquatus was still more severe in the war with the latins. He order'd, that none should fight the enemy, without leave from the generals. His son, receiving a challenge from one of them, did not mind his father's orders, but fought his enemy, and kill'd him. Manlius caused his head to be struck off in the presence of the whole army.

10. Fabricius und Camillus.

THE history mentions two examples of justice and generosity, that are remarkable one of Camillus, the other of Fabricius. Camillus besieging a town of Tuscany, the public preceptor, who had the care of the youth, deliver'd up to him all the children of the town Camillus remitted him to the enemy, to be punish'd and restor'd the children. This generous action won the inhabitants to a voluntary submission. In the war, that Pyrrhus made with the Romans, his physician engaged to Fabricius, to poison his master. Fabricius gave this prince advise of it, and told him, he was happier in the choice of his enemies, than of his friends.

11. Valerius Corvinus.

A Roman, nam'd Valerius Corvinus, vanquis'd a gaul, who had challeng'd him. It was observ'd, in the combat, that a raven-sid'd with the roman, and while it held, attack'd the gaul with beak and claws. Hence the roman took the name of Corvinus. An other, called Manlius, alone defended the capitol against the gauls, who attempted to surprise it in the night, but were discover'd by the cries and gagging of geese. In a war with the Veientes, the family of the Fabü, consisting of three hundred persons, undertook to maintain it alone against the enemy, and defeated them in many encounters; but at length, were cut to pieces in ambushes, that were laid for them.

12. Curtius.

CURTIUS a roman knight, threw himself into a dreadful chasm, produc'd by an earthquake, in the middle of the forum, or common place, after the augurs had pronounced, that the sovereignty and dominion of Rome would continue for ever, if the romans would throw into this chasm the most precious thing, they had; and that the gap would not close, till this was done. By the word precious, they understood a virtuous man. The two roman generals, devoted themselves to death, in two several battles, to turn the victory on the side of their forces.

13. Römischer Muth.

AT the taking of Rome by the gauls, the romans, seeing they could not defend the city, resolv'd to maintain the capitol. As the place could not receive a great number of people, the young fellows, who were able to defend it, shut themselves up there and the old

men resolv'd to wait for death at their houses, and not to survive their country. Such as had been magistrates, wore the badge of their dignity; and all placed themselves at their doors, where they waited the coming of the gauls, who massacred them.

14. Die römischen Damen schlagen die Geschenke des Pyrrhus aus.

WHEN Pyrrhus had gain'd two battles against the romans, he offer'd them conditions of peace. But they would not treat with him in their resolution to drive him out of Italy. His ambassadors who had presents for the roman ladies, could prevail with none, to accept of them. It was then that Cineas, ambassador of Pyrrhus, told his master, that the senate of Rome had appear'd to him like a consistory of kings.

15. Scipio Africanus.

SCIPIO Africanus was the greatest of all the romans, and the most accomplish'd Hero the first of that name, who conquer'd Hannibal. He yields to ne'er a roman captain, so well for the number of his victories, as the valour of the chief, whom he defeated. He sav'd his father's live in the first battle that was presented against Hannibal. At twenty three years of age he was appointed general against the Carthagenians. He conquer'd Hannibal at the battle of Zamo in Africa, and pull'd down, for ever, the power of Carthago. His virtue was as compleat, as that of any of the romans, but more easy and familiar. He had a very lofty mien, and such an acquaintance with litterature, as to be thought the author of part of the comedies of Terence. He was the particular friend of Lahus called the sage; and they are reckon'd among the celebrated friends

friends of antiquity. After all his great achievements, envy rais'd him up an accuser. He appear'd before his judges; but, instead of making his defence, he put the people in mind, that, such a day, he had gain'd a celebrated victory; and that it was just, to go and offer thanks for it to the Gods. The whole assembly follow'd him to the capitol in a kind of triumph, and abandon'd his accuser. Livy says of him, that he had a heart too great, to submit to the part of a man accus'd. In the end, seeing his enemies did not oppose him, he banish'd himself voluntarily from Rome, and died at a country house.

16. Der zwente Scipio Africanus.

THE second Scipio Africanus was the son of Paulus Æmilius, and had the name of Scipio only by adoption. His merit comes very near that of the first Scipio. He destroy'd two cities, the most formidable enemies of rome, Carthago in Africa, whence he had the surname of Africanus; and Numantia in Spain. He is particularly celebrated for great integrity, and a rigorous observation of military discipline.

17. Der asiatische Scipio.

ANOTHER Scipio was called Scipio Asiaticus, because he defeated Antiochus, the most potent king of Asia. His brother the great Scipio, was pleased to be his lieutenant in that war.

18. Fabius Maximus.

FABIUS Maximus was called the buckler of the Romans, because he was the first, who put a stop to the victo-

victories of Hannibal and gave Rome opportunities, to recover herself after her losses. His character was gravity, and unshaken constancy. He made Hannibal lose many campaigns, by giving him no opportunity of coming to an engagement; for which he was call'd the temporiser.

19. Marcellus.

MARCELLUS was a captain of great valour and execution 'tis said, he was present in thirty nine battles. He was called the sword of the Romans, because he was all for fighting; and that, contrary to Fabius, he was always engag'd with Hannibal, and harass'd him with continual onsets. His conduct was in the end, more unhappy, than that of Fabius; for he was surpris'd, and slain, in the ambushes, Hannibal had laid for him.

20. Paulus Æmilius.

PAULUS Æmilius was a captain of great wisdom and virtue. He put an end to the kingdom of Macedonia, in having defeated and taken prisoner Perseus, the last king of the macedonians. This war was finish'd in sixteen days. Two children he had left, dying upon the day of his triumph, he made a speech, full of magnanimity, to the senate, declaring, that his joy for the public prosperity, made him forget his private misfortunes.

21. Cato der Censor.

CATO the censor was distinguish'd by his appellation for the uncommon rigour, he shew'd in the exercise of the censure. He was also called Cato the wise. He is

is celebrated for a good commander, a great orator, and an excellent statesman. He was the greatest personage in Rome, and the most severe; indefatigable in employment; a strict observer of discipline, and a great reformer of the republic.

22. Cato von Utica.

CATO of Utica was so called, because he slew himself at Utica, a city of Carthage, after his party had been routed by Julius Cæsar. This is the Roman, who passes for the most virtuous, and the greatest assertor of liberty. He was of the sect of the stoics, the severest of all the sects of philosophers. He embraced the party of Pompey, or rather that of the republic, against Cæsar. After the death of Pompey he sided with Scipio for the defence of roman liberty. But seeing Cæsar victorious, he slew himself, for fear of falling into his hands, or of being oblig'd to suffer his domination.

23. Brutus.

BRUTUS was Cato's nephew, as virtuous as he and of the family of the first Brutus, who drove out Tarquin the proud. He join'd the party of Pompey against Cæsar, and after the battle of Pharsalia, Cæsar having receiv'd him into the number of his friends, he did, nevertheless, conspire against him and put himself at the head of those, that slew him, with the single view of retrieving the liberty of his country. He was defeated with Cassius in the battle, they fought against Augustus and Anthony in Macedonia; Cassius killed himself the first, and Brutus after he lost a second battle.

24. Regulus.

REGULUS was a roman consul, who, after many victories, was taken prisoner in a battle, which he lost against the Carthaginians. They sent him to Rome, upon his parole, with a proposition, for an exchange of roman prisoners with those of Carthage. In spite of his private interest he persuaded the senate to reject it; alledging, that the thing was unequal, and the treaty disadvantageous to Rome. He afterwards return'd to Carthagen, to discharge his parole, and died in the tortures, he very well knew were prepar'd for him.

25. Marius.

MARIUS was a man of mean extraction, and who rais'd himself by his valour. His principal atchievements were against the Cimbri, who, at that time, were the most dangerous enemies of the roman people. He slew above three hundred thousand of them in two engagements. There was a most bloody civil war between him and sylla, upon a competition for the command in the expedition against Mithridates, of which both would have the conduct. Sylla drove him out of Rome, where Marius afterwards recover'd his ground, and took a bloody revenge upon his enemies. He left that war to his son and died at the time, that sylla was preparing to return into Italy. He was one of the best roman captains, but very ambitious and revengeful. He was seven times consul, which fortune no other roman had; and yet was reduc'd to such an extremity, in the war with sylla, that, being proscrib'd, and a price set upon his head. Marius, now above seventy years of age, after six consulates, which he had exercised with equal authority and glory, was forc'd to speed away from Rome on foot, without friend,

or domestic, to accompany him in his flight. After travelling some time in this deplorable condition, he was oblig'd, in order to avoid a party of syllas, that was in pursuit of him, he threw himself into a morass, where he pass'd the whole night, sunk and buried, up to the neck, in mud. He got out, at break of day, to endeavour to gain the sea-side, in hopes of finding some vessel, which might facilitate his escape out of Italy. But being known by some people of minturna, they stopp'd him. He was conducted into that city with a rope about his neck, quite naked and cover'd with dirt: and the chief Magistrate, to obey the orders of the senate, sent immediately a public slave, a cimber by nation, to put him to death.

Marius, seeing this slave enter his prison, and guessing his design by a naked sword, which he had in his hand, cry'd out to him with a stout voice: barbarian hast thou the boldness to assassinate Cæsus Marius; the slave; terrified with the very name of a man, so dreadful to the cimbri, drops his sword, and issues out of the prison quite disorder'd, and crying: it is impossible for me to kill Marius. The magistrates of minturna look'd upon the fear, and trouble of this slave, as an impulse of heaven, which watch'd for the preservation of this great man; and, touch'd with a sense of religion, restor'd him his liberty: „Let him wander said they, wherever his destinies shall lead him; and let him suffer the decree of „the senate any where, but here. We only beseech „the gods to pardon us, if we are compell'd by a superior authority, to thrust out of this city the man, „who formerly deliver'd all Italy from the incursion „of the barbarians. The people of minturna even furnish'd him with a vessel, which convey'd him forthwith to the isle of ænaria, where he found a senator of his party, called Granus, and some others of his pro-
scrib'd

scrib'd friends who inform'd him, that his son had taken refuge in the court of Mandestral, king of Numidia; which determin'd Marius to pass into Africa. He was oblig'd by stormy weather, (some say, in order to take in fresh water) to put into some part of Sicily, and there he met with new dangers. He was hardly got a shore, but a roman questor, who commanded in the country, and who, by accident, was at the same place, resolv'd to stop him. They came to blows; and Marius got not clear of this danger, till he had lost sixteen men of his company, who made a stout resistance at the sea-side, while he was re imbar king. He afterwards arriv'd in Africa, and landed near Carthage. Sextilius commanded in that province, in quality of pretor: and as Marius had never disoblig'd him, he flatter'd himself, he would readily connive at the place of his retreat; and that he should, at length, find an asylum, where he might quietly recover himself from the fatigues of the sea. But he had not pass'd above a day or two on this coast, when he saw a licitor arrive, who signified to him an order of the pretor, to depart his government, with threats to attack him, as an enemy of the roman people, if he staid there longer. Marius, penetrated with grief and anger, that he could not find one corner of the earth, where he might be secured, after he had seen himself, as if master of the whole world, kept a pensive silence, looking haughtily upon the licitor. But the licitor pressing him for an answer, tell thy master, said he, that thou hast seen Cajus Marius, banish'd from his country, seated upon the ruins of Carthage. As if, by the comparison of his misfortunes with the Carthaginians, he meant to instruct the pretor in the instability of the greatest fortunes.

Some time after he appear'd again at Rome, and was, the seventh time, elected consul.

24. Sylla.

SYLLA was the first roman, who seized the government of the republic, and the only one, who afterwards voluntarily resign'd it. He had the conduct of the first war against Mithridates; and defeated him in two battles. He was the author of the bloodiest proscription, that was ever known at Rome, having put to death, in one day, four thousand roman citizens. He was called the fortunate, because he succeeded in every thing, he undertook, and particulary in his war with the marian faction, which he ruin'd with wonderful facility. He afterwards quitted the dictatorship, and had the good fortune, to die peaceably in his bed, after the exercise of so many cruelties. Sertorius was a roman of the faction of Marius. He fled into spain; where being pursued by Sylla's captains, he retir'd into Portugal, and exercis'd the portuguese so well in the roman discipline, that, with them; he beat all the armies, that were sent against him. He was one of the greatest roman captains; principally excellent in the art of conducting a war with address, and retrieving a false step. He kept a white bitch, which, he pretended, was given him by Diana, to be his counsellor on all occasions. After he had gain'd several advantages in engagements with Metellus and Pompey, he was betray'd and assassinated by one of his friends. Called Perpenna.

17. Lucullus.

LUCULLUS had the conduct of the second war of the Romans against Mithridates, and defeated him in two battles, in the last of which this king lost a hundred thousand men, and the Romans but five thousand. This is the battle, which carries it from all, that

that ever were fought, for so terrible a slaughter on one side with so little loss on the other side. It is remarked of Lucullus, that, having hardly any experience in war, when he did set out to go against Mithridates, he became a great soldier in the way, by dint of reading and reflecting; in so much that he achiev'd at the first push, as great things, as any of the romans. He excelled all Rome in the magnificence of his buildings, his furniture, and his entertainments. History says, that the halls of his palace, had each several regulation, for the expence of a repast there; and that, when he ate in the Apollo, which was the chief, the regalement cost ten thousand crowns

28. Pompejus.

POMPEY arriv'd at the greatest reputation, and the most flourishing fortune of all the romans; but who in the end, was stript of his prosperity, by the greatest disasters: so that, if we set aside the last misfortunes of his life, he may be look'd upon as the most fortunate of all the heroes of Rome. He was called the great, an appellation given him by Sylla, whose faction he supported. He was the only roman, who triumphed three days, successively, over three parts of the world, Europe, Africa, and Asia, in each of which he had gain'd many victories. He put the last hand to the war against Mithridates, whom he utterly defeated, and gave the greatest progress to the roman empire in Asia, having conquer'd Syria and Judæa. After these great actions he had the principal authority in Rome, till the civil war broke out between him and Cæsar, which put an end to the public liberty. He was defeated by Cæsar at the battle of Pharsalia; and, flying into Ægypt, was slain at the port of Alexandria, by order of king Ptolemy, who presented his head to Cæsar.

29. Julius Cæsar.

THE principal atchievements of Cæsar were his foreign wars; and those, which he made upon his country. With respect to the first, his greatest toil was the conquest of the Gauls, which cost him ten years time. He first vanquish'd the Germans and the Swiss; and subdued all the Gauls, as far as the Rhine, over which he built that famous bridge, called Cæsar's bridge, which he himself describes in his commentaries. He was the first, who pass'd into england, the inhabitants of which he defeated; but he left there no roman settlement. The conquest of the Gauls was his greatest glory, for the number, and quality of the enemies, he vanquish'd. The most dangerous was Vercingetorix of the country of auvergne. He was chosen general of the gaulish troops; and all their forces drew together, in the neighbourhood of Clermont in Auvergne, which Cæsar besieg'd and which was defended by eighty thousand Gauls. Vercingetorix was there defeated at the head of three hundred thousand men, and the city surrender'd. Cæsar after the conquest of the Gauls, was in a condition to make war upon his country, having a most experienc'd army, and the assistance of the gaulish soldiery. His civil wars were against Pompey, and the chiefs of his party. He won the battle of Pharsalia, where the Germans and the Gauls did him great service. After the death of Pompey he defeated Ptolemy, king of Ægypt; and run a great hazard in that war, having been oblig'd to cast himself into the see in order to rejoin his fleet. He conquer'd Pharnaces, king of Pontus, with so much dispatch, that the war was begun, and ended in a day. This is what he noted by these words: *veni, vidi, vici*: I came, I saw, I overcame. But he had yet two wars to go through, to make himself master of the republic; that in Africa against Scipio and Cato; and that in Spain against Pompey's sons. He was the

the greatest warrior, and the most excellent captain of all the Romans, and perhaps of all antiquity. Pliny reports, that he fought fifty pitched battles, kill'd above two millions of men, and made above five hundred thousand prisoners. His principal quality, as a general was a wonderful vigilance and activity, with great judgment in the choice of his measures, on difficult occasions. He was so learned and eloquent, that it is pretended he had carried it from all the philosophers, and orators, of his time, if he had not made war his principal occupation. His memory and presence of mind were so great, that he dictated, at the same time, different letters to five, or six, secretaries. He was the author of the first reformation, that was made in the roman Calender. His principal moral virtues were liberality and clemency, in which he excelled all the age, he lived in. He was, besides, an enemy to excess; and Cato said of him, that he was the only man of that temper, who had undertaken to ruin the republic. His reigning vice was ambition; which render'd the greatest part of his wars unjust, and made him usurp the sovereignty of his country.

LETTER I.

From a young man who had served two years of his apprenticeship, to his Mother a poor Widow.

Dear and honoured mother.

THE distance at which providence has placed me from you has neither made me ungrateful nor undutiful. I often think of your wants, but; till this day I have not had it in my power to give you any assistance.

ce. My master has treated me with so much tenderness, that I can never be too grateful to him. This morning he sent me with a bill to a gentleman, who generously gave me a guinea, and that I have sent to you to alleviate your present distress; and you will receive along with it, eight shillings which was given me for my Christmas box. I had four shillings more given me, which I have laid out for a Bible, that I may never forget my duty to my God as well as to my parent. Happy if I could do more to serve you; but trust in God, who I hope will never leave you, nor forsake you; for my own part, I have some comfort intrusting in God; but that trust is supported and encouraged by my duty, in the mean time, my prayers shall be for you; and if I can procure any more it shall be sent.

London
Aug. 12. 1781.

I am your dutiful son
WILLIAM RAY.

LETTER II.

The Mother's Answer.

My Dear Billy,

Kington Aug. 16. 1781.

Under all the afflictions of age and pressures of poverty, my mind is supported, when I consider that you join the fear of God to your duty to me. I assure you, my Dear, I was without a dinner when your present came; and with tears I must declare, that nothing but necessity could have forced me to accept of it. I would have returned it; but ah! what can we do when hunger and cold pinch us. Had it pleased God to restore your father to health, I should not have been now a disconsolate widow;
but

but the divine Being is good in all his ways. I have been ill some time, but blessed be God I am resigned to his will, nor shall I ever complain; for we poor mortals ought to submit. Mr Mayor has promised to get me a small matter from the parish but whatever may happen to me, let me go out of the world with this consolation, that you are discharging your duty to God and man. It is that alone will support you on a death-bed; nay, it will make the prospect of eternity pleasant to you. Go on my Dear, in an uniform course of virtue and piety; that will procure you the approbation of God, of a good conscience, and will support my drooping years.

I am your affectionate mother.

SUSANNAH RAY.

LETTER III.

The son's Answer.

Honoured Mother,

EVER anxious for your welfare. I waited with impatience for your letter, and it is with pleasure I can inform you that something will now be done to serve you. I was not home when your letter arrived, and as I dont desire to conceal any secrets from my master, he opened and read it. Upon my return he shewed it me; telling me that. I was much to blame for not having mentioned your afflicted case to him. I made the best apology I could, for you know we may be poor without making our poverty known to the world. My master

has generously sent you two guineas, and you will receive some left off cloaths sent by my mistress. At the same time, I have the pleasure to inform you, that my master will be at your town sometime next month; and being well acquainted with mr Mayor, will endeavour to prevail upon him to forward what ever may be of service to you, I have just received a suit of new cloaths in consequence of my sending you the trifle. Thus Providence often heaps favours upon us, even while our merits do not entitle us to them. My mind is easy when I hear of any thing that can promote your interest, and sweeten the cares of old age, it is but a little time when I shall be old myself; and then may those consolations which yield you so much comfort, give me consolation. I am permitted to visit you at next Easter, but before that time I hope you will be provided for.

I am your dutiful son.

WILLIAM RAY.

LETTER IV.

From a young Gentleman at Westminster - School to his father in the Country.

Honoured Sir.

IT is now above six months since I have heard from you, which has made me extremely uneasy, especially as I told you that I wanted to remove from my lodgings, There are three of us lay in one bed so that we are either sweated or starved to death; for I think I shall soon die, if I am not removed. Master Howard, of our class, has fine lodgings at the house of one Mr. Jones where he is treated with

with great tenderness, and I could wish to be along with him.

I have now got into Homer, and I have turned several parts of that celebrated poet's works into latin verse. I am fond of Homer, for I think he gives the best description of things I ever read. The consultation of the Gods fills me with admiration and I can find no instance of courage equal to that of Achilles. The feelings of Priam for the calamities brought upon his people by the conduct of his son Paris, melts me into sympathy; and some times I am apt to forget, that Helen was beautiful. Upon the whole Sir, I think the classic authors superior to all others and it shall be my study to make myself complete master of them: only let me beg you will suffer me to remove to new lodgings.

I am Sir.

your dutiful son,
GEORGE COOPER.

LETTER V.

The father's Answer.

Dear George,

YOUR letter to me arrived about two weeks ago, but your mother and myself were then on a visit to your uncle Danby in Lincolnshire, where we spent the greatest part of the summer. I shall now give you an explicit answer to your letter, and I am sorry to tell you, that I do it with reluctance. The complaint you make concerning your lodgings, does not deserve notice; and with respect to your request. I shall

I shall not comply with it. Do you imagine that a school-boy should be indulged with those pleasures, which are only fit, for persons advanced in years, and who know what use to make of them? No George I will never be a tyrant, I will never treat you with cruelty: but I must keep the same guard over your passions as I have done over your morals. I spent some time in procuring you the lodgings where you now are, and I know you have been always treated with humanity; but youth are fond of changes. they love new faces and new apartments, without considering that they will meet with the same difficulties in the second as in the first, of which I have seen a great many instances. You tell me much of the progress you have made in learning, and I hope it is true; but I am sorry to find you extolling pagan virtues without taking notice of what we find recorded in the sacred scriptures. In learning latin and greek you should endeavour to make yourself acquainted with the languages without following the poet to his groves, grottos, and enchanted castles make yourself acquainted with their words, but for God's sake forget their sentiments. What is the valour of Achilles when compared with the conduct of the Apostle Paul, when that Christian hero was taking leave of his friends at Ephesus with a courage not to be paralleled in any age or nation. He said „now I go bound in the „spirit to Jerusalem not knowing the things that shall „betall me there; only this, that the holy ghost witnesseth, that in every city bonds and afflictions abide me, „and again.“ when I shall have been at Jerusalem, „I „must also visit Rome.“ But did the great Apostle of the Gentiles do all this from motives of pride; Did he expect any temporary emoluments? No: he, like his divine master, knew no where to lay his head; he knew that he should be treated with the utmost contempt by his country men the jews, and if sent to Rome,
me,

me, he should suffer an ignominious death. But how chearfully did he obey the divine command!

You mention old king Priam weeping over the vices of his children, and you tell me, you are affected, but what is that when compared with the conduct of our divine Lord, when he beheld Jerusalem, and wept over that once celebrated city? He was the sum and substance of all the ancient prophecies; but when he made his appearance, he was rejected and despised by those whom he came to save. He looked forwards to their approaching misery, and, as a divine being clothed in flesh, he shed tears of compassion.

And now, George, what can you find in your pagan authors equal to his? Priam shed tears as a man, Christ as the being who was to pay a ransom for the sins of the world. I am by no means an enemy to the progress you make in useful learning; but let me beg you will converse with the heathens without becoming one yourself. Let every day be spent in acquiring useful learning, but let one part of that day be set apart for the study of the sacred scriptures. In that inexhaustible fund you will acquire more learning, than in all the books in the world, in these sacred books God speaks to men; he speaks to their passions, their hearts and their reason; whereas, in human compositions, one sinful creature speaks to another. I shall be in town next week and in the mean time, am,

your affectinate father.

JOHN COOPER.

LET

LETTER VI.

From a Clergyman in the country to a young Gentleman bound apprentice to a Grocer in London.

Dear William

IT pleased God to remove your mother, by death, a few days after your birth, so that you had not the inestimable benefit of her maternal instructions. That loss was, in some measure, made up by your father's paternal tenderness; but he likewise was taken away from you before he had completed his pious design, namely, that of seeing you properly qualified to go out into the world. On his death bed he sent for me, and committed to my care the remaining part of your education. How far I have discharged my duty, you know, and I can appeal to the divine being that I have left nothing undone that, in my humble opinion, could promote your interest. This, however, was no more than my duty; but my duty is not yet wholly performed.

It is not enough that I have instructed you in the principles of useful learning, I must still endeavour to see a fabrick arising from the foundation already laid. You know, that when you left this place, I was confined to my bed with a severe fit of illness, so that I could not give you any verbal instructions, but blessed be God I am now some what better; and shall endeavour to make up by writing, what I could not deliver in words.

The business you have made choice of, is honourable and profitable, but at the same time, it is laborious, so that if ever you acquire what is called an independency, you must endeavour to make yourself
acquain-

acquainted with the most minute parts. It is the study of little things that leads us to the knowledge of great ones, and those who are industrious in youth have the greatest reason to expect success in their more advanced years, I have many things to write to you but must first beg leave to know something of the family in which you are settled, and as soon as I receive your answer, you may expect another letter from me.

I am

your ever sincere friend,

RICHARD MOORE.

LETTER. VII.

The young Gentleman's answer.

Reverend and honoured Sir.

WHEN I left the place of my nativity. I felt a violent struggle in my mind between inclination and duty. I could have wished to spend my advanced years in that place where I first obtained your acquaintance; but when I reflected that it was my duty to follow some useful business in this world, I gave up my own inclination, and with chearfulness submitted to what I considered to be the design of an allwise providence. It is true, I was obliged to take my leave of you when you was extremely ill; but a thousand thanks to my ever honoured tutor, that with the recovery of health, his tender regard for my best interests is renewed, or rather continued.

And now, in obedience to your command, I will give you what information I can, respecting the family
where

where I am settled. My master is a little turned of fifty, and his wife is about six years younger. They have two sons at school, and one daughter living at the house of a relation in the Country, where she receives a private education. We have three shopmen two porters, an errand boy, two servant maids, and myself. My master like a plain honest citizen, keeps no country house, no carriage, nor any servant in livery. He attends constantly on business, bills are never return'd unpaid, and he balances the account of debtor and creditor once every week. My mistress is neither gay nor mean; she seems to enjoy pleasure, without being a slave to it at the expence of virtue and piety. I never go into her apartment, but I find her engaged either in reading, working with her needle, or conversing with women of good sense. Our shopmen are gay young sparks, and two of them generally spend the evenings very late at a public house in the neighbourhood; the other retires to the kitchen, and reads a diverting book to the maids.

My master and mistress are regular in their attendance on divine worship every Sunday, and when they return from church, a chapter of the bible is read in the parlour; and when the bible is closed, my master makes some remarks on what has been read. With respect to provisions, we have plenty; but nothing extravagant. We have such wholesome victuals as the season produceth, but we are not pampered with French-cookery; nor, like those who turn day into night and night into day, who dine a two, and sup again at nine. We retire to our apartments at ten; except the two shopmen whom I have already mentioned, who do not come home till late; but my master. I suppose, has his reasons for keeping them. Indeed a few mornings ago, he repeated to them in the shop, two lines which I have some where read, viz.

„Early

„Early to bed, and early to rise,
„Is the way to be healthy and wealthy and wise.“

And now, my ever honoured tutor, will you in compliance with your promise, continue your correspondence. I have much need of your advice, and to me your instructions shall ever be sacred. Blessed be God you are recovered, and may your valuable life be long preserved for the benefit of the world.

I am &c.

WILLIAM TAYLOR.

LETTER VIII.

The Clergyman's Answer.

Dear William.

THE description you have sent me of your family gives me such pleasure, and is much more to my satisfaction than I expected. You know I have often told you, that where ever you settle in this world whatever your temporal circumstances may be, you will meet with something to counterbalance the greatest advantages. Thus, while the amiable character of your master and mistress presents you with a fair example to copy after, you find temptations thrown in your way by the conduct of the two shopmen. But remember, that where ever you are, you cannot conceal your most secret actions from the eyes of an all-wise God. His knowledge and his power will drag your crimes from the darkest obscurity; and although you may obtain pardon of God, yet take my word for it you will find repentance bitter; let me therefore beg you will attend to the following rules which through the divine

E bles.

blessing, may prevent you from falling into such snares as young men are too much subject to.

Endeavour to rise from bed in the morning one hour, at least, before you are wanted in the shop, and let that hour be spent in reading a chapter in the Bible, and in praying for the divine assistance through the day; for the goodness, wisdom and power of God must be always kept in mind, if we would enjoy that tranquillity to which many are strangers. Let all your business through the day be conducted with integrity, whether in your master's presence or absence. Be always chearful, and take great care that nothing discompose your mind so as to put you into a passion. Take every opportunity at meals to take some rational remarks on the goodness of God, who opens his hand liberally and satisfies all the wants of his creatures. When you hear any person mock at Religion, desire him to make a trial of the practice of its duty, but never pretend to superior sanctity. Keep good principles, and good practice will flow from them. A steadfast faith begets a constant hope, and the more faith the more humility. Behave submissively towards your superiors; friendly towards your equal; condescendingly to your inferiors, and lovingly to all. Before you retire to rest, examine how you have acted through the day; sincerely confess your sins, and then you may be assured of pardon. Never frequent public houses in the evening, for a practice of that nature wears off the force of religious duties, and men often become profligates or infidels, before they have so much as considered that they had deviated from the path of duty.

I have sent you a few books, for I would advice you rather to read a little and treasure it up in your memory, than peruse many authors, without being
able

able to remember any thing. May the divine being direct you in every thing and bring you to honour and happiness. Let me beg to hear from you when you have an opportunity; but you must never, to please your friends, deprive your master of that service which is his right.

I am, yours sincerely,
RICHARD MOORE.

LETTER IX.

From a Tradesman in London, to a Correspondent in the Country.

Sir

IT is now upwards of six months since I sent your account, and you have never yet remitted me any money. Is this Sir, consistent with the nature of trade, or how do you think to carry on business, unless you make good your payments? Trade, Sir, is of a tender nature it must be carried on with industry, prudence, and integrity. There is indeed, one thing in your conduct, which I think can never be excused. I have written to you above six different times, and although you have sent me several answers, yet you never so much as assigned a reason, to my satisfaction, for withholding from me that property which you know was my right. An honest man will keep fair accounts with his creditors, and when he finds he is not able to make good his payments, will chearfully give up his all, without being forced to it by a commission of bankruptcy. He who keeps regular accounts will soon discover whether he can support his family and pay his debts; and if he finds that the profits of his tra-

de will not answer these ends, he will immediately look out for another employment. Do you imagine that I am able to make good my payments: if I am to be treated by the rest of my correspondents as I have been by you? No Sir, I could not; but thank God, I have balanced debtor and creditor in such a manner, that I know what I have and what I owe. I enjoy at least this comfort that I am not indebted beyond what I am able to pay; but that is no reason why you should deprive me of any parts of that property which was acquired by honest industry. I must therefore, tell you that unless you make me a remittance very soon, I shall be obliged to take such steps as will be no ways agreeable to you. Let me beg you will not put me to that trouble, for I am sorry to do what the world may call an ill natur'd action.

I am yours,

THOMAS FIGG.

LETTER X.

The Answer.

Sir

IT gives me such concern that you should have conceived a bad opinion of me, especially as I never intended to deceive you, nor injure you in any parts of your property. I have been unfortunate, and I will now lay open the whole affair to you. Mr. Jarvis, my brother in law, begged of me to accept some bills for him, which I inadvertently did, without knowing or considering the nature of his circumstances, which I find were desperate; for he has lately failed, and I have had the money to pay. This

This however, has not ruined me altogether, nor are my accounts so much confused as you seem to imagine. Several considerable debts have been paid me lately, and I have remitted you a bill for sixty pounds, payable at sight. I have all the reason in the world to hope, that the remainder will be paid in less than three months; and, in the mean time, I doubt not but you will send me the articles contained in the inclosed order. I assure you Sir, I shall endeavour to profit by your advice; and, for the future, watch more regularly over my affairs.

I am &c.

GEORGE WATKINS.

LETTER XI.

From a Tradesman newly set up in business, to a Lady's maid in the country.

Dear Miss Betsy,

BEFORE you left London you promised that you would never give your hand to another, till you first acquainted me with your intention: I must still continue to solicit the hand of that dear angel, who is in possession of my heart. My father has given me fifteen hundred pounds to set up in business and as I am well settled, I only want your love, yourself to make me happy. Remember, I do not accuse you with the breach of my promise, because you never yet gave me your consent; but your amiable disposition gave me reason to hope you would not be cruel. Your ever honoured and worthy parents have always treated me with the utmost respect, although I never presumed to beg of them to intercede with
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you

you in my favour. My affections were freely placed on you, being drawn by the force of your merits, your piety and virtue. I know you have a soul superior to any thing mean; but I hope if you have the least regard for the sincerity of my intentions, you will accept of a few trifles which I have sent by the coach.

My mother has been long in a bad state of health but both she and my father desired to be remembered to you, and are glad to hear your family are coming to town; and I can assure you, if permitted they will wait on your lady to procure you one week's absence. I am all impatience to see you; but in the mean time, hope you will honour me with a letter.

*I am my dear angel your
sincere lover.*

JOSEPH ATKINS.

LETTER XII.

The young woman's answer.

Sir

A violent cold and a multiplicity of business, prevented me from answering your letter sooner; but now, having obtained an hour's leisure, I shall devote it to that purpose. You know, that when we first became acquainted, we were both too young to think of any such thing as marriage; and although a friendship took place, yet I knew my station in life to be much inferior to yours, and this determined me to be upon my guard. Unequal matches are

are seldom happy ones, and disgust often takes place, where affluence and poverty are connected in marriage.

With respect to worldly poverty, my parents are poor, but they are rich in good works to me; a sort of treasure they take much pleasure in, but it will neither go to the Bank or the Exchange. I shall always respect you for the professions you have made, and I doubt not of your sincerity, but still I have many objections. I am afraid, the want of fortune on my part may deprive me of that happiness which I should wish to enjoy in the marriage state. The great uncertainty the many dangers attending trade, appear to be dreadful. Supposing that either by misfortunes, by losses or by extravagance, you should become a bankrupt then I must be reduced to a state of poverty just at a time when I was in hopes of living comfortably. Let me therefore beg you will look out for some other person more proper than myself, and may every blessing attend one whom I wish well.

ELIZABETH BARTON.

LETTER XIII.

From the young Tradesman in Reply.

Dear Miss betsy,

IF I respected you before, you have now completed the conquest, by your prudential letter, which contains so many wise remarks, that I hope I shall never suffer them to depart from my memory. But why my dear, all your fears? Is not my love of your person, without looking for a fortune, proof of my

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since-

sincerity and of your merit? But why do I talk of fortune? The beauties of your mind are greater than all my poor paltry trifle; and whatever respect I am bound to have for my parents, yet. I freely acknowledge, that good works are preferable to all their riches. And why, my dear, so many fears, such anxiety concerning poverty? because a few, and indeed too many tradesmen, bring misery upon themselves by their extravagance and neglect of business; why, I say, must a body of useful men be condemned? Upon mature reflection, you will think otherwise. Let us but attend to our duty, and leave the rest to divine providence. The fatal misfortune attending tradesmen is their seeking to be rich too soon; and while they grasp at shadows, they lose the substance. For my own part, I am determined not to seek riches, but to be content with an honest subsistence, as the fruits of my industry, if I get any more, you will be always consulted in what manner to lay it out. Acting in this manner, you have no reason to be affraid; for what ever state we are in here below, there is no certainty of real happiness. Let me therefore beg you will make me easy, by complying with my request when you come to town.

I am your sincere lover,
JOSEPH ATKINS.

LETTER XIV.

From the young Woman's father to his Daughter.

Dear Child,

EVER since you went in the country Mr. Atkins has been frequent in his visits to us, and the more I
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converse with him, the greater reason I have to esteem him as a worthy deserving young tradesman. You have often told me, you would never marry without my consent; in that you may do as you please for I shall never lay restrictions upon you, I am ready to advise, but must not direct. You are now arrived, at years of maturity, and it is natural you should enter into the marriage state, especially if an agreeable offer presents itself. And where, my dear, can you meet with a more agreeable person than Mr. Atkins? His family is respectable, he is industrious, and in my opinion, bids fair to be prosperous. Not that I would ever promise too much on any thing human; but putting all the circumstances together, I think you cannot do better than give him your hand and heart. You know I love you, and I am certain he is worthy of you. I shall however, leave that to yourself, nor should I have troubled you with this had I not believed it for your advantage. Your mother is greatly recovered from her late illness, and longs earnestly to see you, which we hope will be about the beginning of next month. In the mean time I would have you to write to Mr. Atkins, for he calls here every evening.

I am, your ever affectionate father,

WILLIAM BARTON.

LETTER XV.

From a young Gentleman at the university, to a Clergyman in the Country.

Reverend Sir,

THE care you took of my education, when I was under your tuition, must ever be acknowledged

with gratitude, and I can assure you, that the directions you gave me from time to time, since I removed to the university, have been of great service to me. I am indebted to you; but, like a losing gamester, I must continue venturing, till I have staked my last guinea, and perhaps at last become insolvent. However, if this should be the case, then I must take the benefit of the next act for the relief of poor debtors. The truth is, I was last night in company with some gentlemen, and the subject turned on the nature of toleration, so far as religious sentiments were entitled to that privilege. For my own part, I had not considered the subject; the Freedom we enjoy in this kingdom seemed to render it unnecessary, and I thought, that every man should be permitted to worship God according to the dictates of his conscience, to this it was objected, by some persons present, that there were opinions which ought not to be tolerated, because they disturbed the peace of society. Instances were brought from the old testament, in support of this doctrine, and the arguments seemed to be unanswerable unless I could reject the whole of divine revelation. To all the favours you have already conferred on me, let me beg you will add this one more; namely, to point out the nature of toleration; how far it is consistent with civil society; whether Christians, agreeable to the nature of their profession, can ever become intolerant; what has been the state of toleration under the old, and new testament dispensation; and how far intolerance is inconsistent with the rights of private judgment. Your worth is great, your learning is universal, and your benevolence is so extensive, that I cannot doubt of receiving an answer.

I am reverend Sir,

your sincerely

THOMAS MALES.

LET-

LETTER XVI.

*The Clergyman's Answer.**My dear Sir,*

CHRISTIANITY knows nothing of tolerations; for it is contrary to its spirit to claim wordly power, and toleration cannot be granted where power is wanting. The Jews never tolerated the practice of any religion differing from their own, but this was owing to two causes. First, they were a peculiar people, different in their manners, customs and religions ceremonies, from all the rest of the world. They were made acquainted with the knowledge of the true God, while the heathen nations around them were sunk into the grossest idolatry. Secondly the jews were not permitted to suffer strangers to reside among them, unless they complied with their established form of religion; and even to this day the jews retain the same intolerant spirit, and probably would put it in practice, were they not restrained by the civil power of those nations through which they are scattered abroad in the world. The heathen Romans, when they conquered a great part of the world, made no alteration in the established forms of religion, but suffered the people, whom they had subdued, to retain their ancient rites and ceremonies,

From what we read in the new testament, it does not appear that ever the Romans established a place of worship, according to the forms of heathen Idolatry, among the jews, and yet they did so in all the heathen nations; the reason is obvious; the Romans, and those whom they, from motives of pride called barbarians, were equally Idolators, nor did they much regard what Idols they worshipped; but the jews worshipped the

the one true God; and the Romans were such profound politicians, that they preferred the enjoyment of the taxes, to that of overturning the established religion.

But here it will be objected; why did the Romans persecute, even to death, many thousands of the primitive Christians? Upon a strict enquiry it will, perhaps, be found, that none of primitive Christians were persecuted merely on account of religion, but rather from motives of state policy.

Your humble servant,
THOMAS ROWE.

LETTER. XVII.

From a young Merchant, to the Daughter of a Counsellor at law.

My dear Miss,

THE different opportunities I have had of being in your company, your many fallies of wit and humour, joined to the most unaffected modesty, have entirely won my heart, and I am become your more than humble slave. — You know I have been but lately set up in business, but the profits arising from the returns have exceeded my highest expectations. I find the slave trade extremely beneficial; and I doubt not but that, in a few years, I shall acquire a considerable fortune, but fortune is a small consideration with me, when I reflect on your many and valuable accomplishments, it is undoubtedly incumbent upon me to look out for a partner for life, and who can I find equal to you? — perhaps you may think that I have an eye to your fortune; but, if so, you are much mistaken. I never
heard

heard what it was? and although your honoured father should think proper to cut you off with a shilling, yet that will be nothing to me it is your merit I covet, your love I solicit, but your fortune, let it be ever so great, is beneath my notice.

And now, my dear, what objection can you have to me? surely you cannot dislike me, on account of my being engaged in a life of trade. — Trade and commerce supports the interest, and promotes the glory of the nation. By trade and commerce the industrious poor are honestly employed, and by those they acquire a comfortable subsistence. Many of the noble families in England have had their rise from the mercantile world; and the ancestors of some of our Dukes, may glory as much in their being the descendants of merchants, as others can of having sprung from illustrious robbers and murderers. Consistent with the nature of my business, I cannot make you a settlement in money; but, what is much greater, I will attend to the duties of my station, and, if providence should smile upon my endeavours, you will have no reason to complain. — I don't desire that any thing should be transacted in secret, and therefore should be extremely glad if you would shew this letter to your good father, who knows the affairs of this world too well, for me to give him any information.

I am, Dear Miss,

your sincere admirer
THOMAS ASKTON.

LET.

LETTER XVIII.

*The young Lady's Answer.**Sir!*

I received yours, and have attended to the contents with the utmost care. I have had no reason hitherto to complain of your conduct; but I must freely tell you, that some of the arguments you have made use of to set off your own importance, rather dissuade than encourage me to enter into the marriage state. — You are a merchant, how many thousands of merchants have been bankrupts? You are concerned in the slave trade; and let me ask you, if that is consistent either with humanity, or the law of God? Are not blacks, my dear Sir, the workmanship of the same divine being, who formed you and myself? In buying them, all those of your profession are the worst of thieves; in selling them, you are most cruel murderers. By the first, you discover unbounded avarice; by the second, unrelenting cruelty. By the first, you trample upon the sacred rights of the whole human race; by the second, you seek to acquire riches, which, in the end, will be accursed. And shall I, Sir, give my hand to that man, who in order to acquire a fortune, tramples upon the rights of humanity? Can I expect the divine blessing upon a subsistence in this life, which has been acquired by iniquitous means? No, Sir: Let me love affluence, let me court grandeur, but let innocence and honest industry be the means to procure them. I must further tell you, that I am no friend to mercantile life; a commission of bankruptcy would make me a beggar, and you perhaps somewhat worse. Your disinterestedness, concerning my fortune, has but little weight with me: It may consist in words, but I am a stranger to your real sentiments.

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I am glad you have permitted me to shew your letter to my ever honoured father, and you will soon receive an answer from him. In the mean time; whatever may be my private sentiments, I shall continue to correspond with you, till every point is cleared up; and be assured, that I am

your well-wisher

ELIZABETH NARES.

LETTER XIX.

The confessor's letter to the young Merchant.

Dear Sir,

MY daughter, who was never wanting in duty to me, has just now shewn me a letter from you on the subject of marriage. I do assure you, Sir, that is a state, which, as it is necessary for the existence of society, so no reasonable person ought to have any objection to it. I have always found, that those who despise marriage are, in most respects, men of loose characters; not acting from principle, but following the instincts of unbribed lusts, gross passions, and unlawful desires, but it is not so with me, which leads me to consider the subjects — matter of your letter, and I shall do it with as much candour as possible.

I think that, as a merchant, you set too little store by money; for that emblem of riches, is the only article you have to deal in. Your business as a merchant, is not better, than that of a lawyer, we seek money, and when we get it, we keep it; but what the merchant lays out to-day, he expects it will bring him much more, and thus his stock is continually fluctuating. I am afraid, that if you despise money, you will

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never make any great figure as a merchant, for a mercantile life is a life of care; and, if you look back to the reign of Elizabeth, you will find many, respectable names in the order of knight-hood, who, by their attention to mercantile affairs, were able in advanced life to retire from business and purchase considerable estates. For my own part I cannot have any objection to your union with my daughter; only that I am afraid, a levity disposition will lead you off from business, and an idle merchant is like a drone in a beehive. I have heard an exceeding good character of you, and I doubt not but you are deserving of it; you will therefore be so obliging as to write to me, and I will consult with my daughter concerning the affair.

I am Sir &c.

S. NARES.

LETTER XX.

The Merchant's Answer.

Honoured Sir,

WITH pleasure I received yours, and have considered what you mention with as much care as I possibly could. I am extremely glad that, like many gentlemen, you do not despise the mercantile world, I have often read, that the French and Spaniards had a strong aversion to merchandize, but I know from experience, that they have thought better since, and at present are as fond of the sweets arising from it, as either we or the Dutch. Indeed for my own part, I can see no other danger arising from merchandize, besides, what is the common effect of divine providence. I mean losses at sea; or, which is perhaps still worse, the

the wickedness of men. The first we should submit to, with resignation, trusting that God will, in some other way, make up the loss: the last we must likewise submit to, because human nature is always the same; and, I am sorry to say, that there are too many men in the world, who are utterly unacquainted with honesty; who have no principle to pay their debts.

But your grand objection is, my despising money. Let me beg you will excuse an expression, made use of by a young man in love; for you well know, that all lovers are blind. But the truth is, the expression alluded to, so far from being unguarded, was the effect of consideration. I think I have a sufficient capital to carry on trade, and you know it is too much the fashion to court young Ladies for their fortunes. It was therefore from a principle of honour, that I did not desire any money; well knowing that if my merit should, in time, entitle me to any, it would not be denied. Your daughter's merits are superior to riches, and her prudence will enable me to make a proper use of what little I have. I hope therefore the objection is removed, and that you will not obstruct my happiness, if I can obtain your daughter's consent. You will receive inclosed a letter for her, in which I have explained, at large, every thing contained in her's; and, if she gives me leave I will wait on her.

I am honoured Sir,

your most obedient servant,
THOMAS ASHTON.

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LET

LETTER XXI.

From a young tradesman in distressed circumstances, to another of age and experience.

Dear friend,

YOUR knowledge of the world, joined to your goodness of heart, and adorned by the most exalted piety, encourages me to seek your advice in a case of real distress. You know I have not been full five years in business, and although the beginning promised fair, yet, alas! I have been deceived. So does the sun shine upon us in the morning; we take our pleasure in the fields for a few hours, we are overtaken by a sudden storm, and the day concludes in thunder and lightning. To speak in plain words, the many bankruptcies which have lately taken place in the commercial world, have brought me to the brink of temporal misery: two thirds of my property have been fraudulently taken from me, and I see no prospect before me, besides a prison or the Gazette: the former is dreadful, the latter is disgraceful. Under such unhappy circumstances, how shall I act? I have not been indolent or extravagant, but an ill-timed and ill placed confidence, I have been injured. A good character is what I strove to preserve, a good conscience is what I still enjoy: but the world is often deaf to all our pretensions to integrity. No sooner are we fallen than we are trodden under foot, our misfortunes are considered as crimes; we are despised by some, hated by others, but pitied by few. Ah! Sir, when shall we learn to do as we would be done by? When shall we love our neighbours as ourselves? It is the great misfortune in trade, that every failure is considered as criminal, although the person accused is often innocent. I know you have abilities to give me advice, I know you have a tender com-

compassionate heart, and your charity will shine with a distinguished lustre, if displayed on the present melancholy occasion, and by your advice, perhaps my ruin may be prevented. I have sent this by my poor afflicted wife, and will wait on you as soon as I receive your orders for that purpose. In the mean time,

I am your sincere,

Though afflicted friend,

THOMAS ELMSLEY.

LETTER XXII.

The Answer.

Dear Sir,

I was extremely ill when I received yours, but notwithstanding the violence of my disorder, I thought it my duty to send you an answer as soon as possible. The narrative of your misfortunes is plain, simple and artless, and so far as I am able to judge, I believe it to be true. I may add that my own losses, occasioned by the many recent failures, have been great; but then you will answer, that I am more able to bear with them than yourself; it may be so, and therefore my advice, as well as my assistance, is at your service. In all failures, the following methods are generally embraced; bankruptcy, composition, or flight; as for imprisonment, a man cannot be said to embrace it, unless he intends to injure his creditors, and forfeit his title to a share of the rights of common society. The bankrupt laws were contrived for the ease of the debtor, and the benefit of the creditor; but I am sorry to say, that the expence attending the commission often

injures both: but that is not the worst, for such is the cruelty of men to their fellow creatures, that the person who has once been a bankrupt, finds his character traduced wherever he goes, and as long as he lives. To run away when a man is involved in distress, may be considered as consistent with self-preservation; but, alas! who can ever wipe off the blot? who can blot out the stain? To submit to imprisonment is a thousand times better, for a harsh creditor will sometimes relent, and gives his captive debtor that liberty, which the letter of the law has denied him. Composition is much better than bankruptcy, because it points out the honesty of the debtor, and saves the creditors much expence. I am sorry, however, to say, that it does not always serve to support the character of the injured, the unfortunate person. If he is once more enabled to procure a subsistence, it is expected he should pay the remainder of his debts, which may not be in his power, although he will embrace that happy opportunity as soon as he can. However, a composition is what I would by all means advise you to, and I shall do every thing in my power, to get it conducted in a proper manner. I will give up at present my claim upon you, and possibly when every thing is settled, you may find your affairs less intricate than you imagine. Let me see you as soon as you can, and although I am aged and infirm, yet I will be your friend.

J. BARNARD.

LET.

LETTER XXIII.

From a young Gentleman to a Lady, desiring her to make an Elopement with him to Scotland.

Dear Miss,

I told you, when I was last in your company, that my father would never consent to my marriage with you, unless your fortune was equal to mine. In this he acts like old persons in general, whose passions being dead to every thing but avarice, they never pity young ones, who have placed their affections on each other. They are cruel to the last degree; but there is a way to frustrate all their schemes and make ourselves free, by an elopement to Scotland. There we can be married, and then my father will soon be reconciled to the match, for he cannot deprive me of my fortune. I have reason to believe that my person is not disagreeable to you, and that you will consent to an union of hearts, which alone can make me happy. If you will comply with my request, I will have a post-chaise ready for you to-morrow evening, at the back of the garden wall, and we will set off together, without being discovered by any person whatever. I hope you will have no objection to what I have proposed; for, I can assure you, it is not possible for me to love any but you. As you will probably meet the bearer in the park, he will give you this, and you will find an opportunity of sending an answer.

I am, dear Miss,

Your sincere lover,

S. T.

LETTER XXIV.

*The young Lady's answer.**Sir,*

I had once the misfortune to read some wild romances, but I do not recollect that any thing related in them is of so extravagant a nature, as what I find contained in your letter. Indeed, I am at a loss in what light to consider it; either it is the ravings of a madman, or written by the hand of one whose conduct to his parents can give him but little reason to expect happiness in this world. You mention your fortune being superior to mine; and if by fortune you mean riches, perhaps it may be so; for I can assure you, that I never asked my father whether he could give me one single pound on the day of my marriage. Indeed, my father always gave me leave to place my affections on whatever object I thought proper, so as the person had a regard to the fear of God, and practised religious duties. He told me, that if I did so, I should enjoy such happiness as the world could not deprive me of, and much more than what is annexed to what is vulgarly called fortune. But what strikes me most is, your romantic scheme of going to Scotland to get married, by which you would probably make the remainder of my life miserable, and bring down your own father's grey hairs with sorrow to the grave. And do you think, Sir, that I would for your sake disturb the peace of your family, and make your parents miserable? No: I love the marriage state; nay, I honour it; but if ever I enter into it, it must be upon such principles as shall promote my happiness in this world, as far as is consistent with the state of human nature. I would have you to consider these things properly; and if you will not, then make an elopement

as

as soon as you please, but I hope it shall never be with me. Consider, Sir, that the young woman whose imprudent conduct disturbs the peace of a family is seldom forgiven; and although you tell me, that your father cannot deprive you of your fortune, yet, be assured, that no part of my conduct, shall ever be the means of making him unhappy. I sincerely wish that you may be preserved from ruin, and become an honour to your parents and yourself.

I am, Sir, your Well-wisher.
M. C.

LETTER XXV.

The young Gentleman's Answer.

Dear Miss,

I received yours, and, if I was enamoured of you before, I am much more so now. Your merits have revivited my affections to the beloved object, and your prudence has made me a slave. I am ashamed when I consider that I have not made a proper use of my knowledge; but was rushing on without thought to my destruction, till you awakened my attention, and cautioned me against the dreadful impending danger, which hung over my head. Where, my Dear, did you learn such sentiments? or rather, why have I forgot what was taught me in my youth? Your refusing to accompany me to Scotland, will, I hope, in time be attended with the most beneficial consequences, as will appear from what I am just going to mention. Finding that I could neither subdue my passion, nor prevail upon you to comply with my, unguarded request. I shewed your letter to my father, who, so far from acting the part of a

tyrant, declared he would even intercede with you in my behalf. But I hope you will not put him to that trouble, but will consent to be mine and then I shall be happy. My mother is equally agreeable, a circumstance that would never have taken place, had you been so imprudent as to make an elopement with me from your parents. Let me, therefore, beg you will not any longer keep me in a state of anxiety; but, setting all forms and ceremonies aside, consent to be mine, and you will be treated with the utmost tenderness by all my family; you will be united to relations as virtuous as your own, and I hope you will have no reason to repent.

I am, dear Miss,

your sincere lover,
S. T.

LETTER XXVI.

The young Lady's answer.

Sir,

I received yours, and am glad to hear that you have made a proper use of the few simple hints I pointed out to you; it is not for my own sake that I mention this, for although it is natural for every young person to desire a happy settlement in life, yet I can assure you, so far as I am able to judge of my own heart, I can safely say, that I desire no more than the necessaries of this world: if providence give me more, then I must act as a faithful steward, and with it, endeavour to supply the wants of my fellow creatures. It gives me no small pleasure to hear that what I wrote has been the means of reconciling
you

you to your parents; and from this you may learn, that when human actions are conducted with prudence, there is at least some prospect of success. As to what you have proposed to me concerning marriage, I will freely tell you, that I cannot have any reasonable objections to it, especially as you was never disagreeable to me, and you have now obtained your parents consent. I leave the remainder to yourself, and, when your parents think proper to appoint a day, I will meet you at the church. And now, Sir, what would you have me say more? Perhaps I have said too much, but that gives me but little uneasiness, while I know that my intentions are right, and, that as long as I act consistent with the principles of religion and virtue, I may have reason to expect the divine blessing.

I am, Sir, yours, &c.
M. C.

LETTER XXVII.

*From a young Gentleman in London, to his Guardian in
the country.
on Dueling*

Honoured Sir,

When I left your family to reside in the temple, I promised that I would consult you in all cases of a difficult nature; for as your good advices were never yet withheld from those who wanted them, so I doubt not but you will be ready on every occasion to assist me. I was a few evenings ago in company with some young gentlemen, and a dispute arose concerning the merits of an actress, in which I took not part, but one of the gentleman challenged the other, and next morning they fought a duel in Hyde-Park. The conse-

quences were not fatal; but the next time I saw them, I endeavour to dissuade them from such a practice as inconsistent with moral duty, and totally opposite to the Christian religion. But how great was my surprise, when I found them treating all I said with ridicule, and even contempt: They told me, that I had not the spirit of a gentleman, whose duty it is to resent every injury, even at the expence of his own life. Strange thought I; am I not commanded to forgive injuries; and as my life was not given by myself, so I can have no right to sport with it, at the expence of injuring my conscience and offending my God. However, they still insist, that if I refuse to fight a duel when another injures my honour, or traduces the character of the person whom I respect, then I shall be considered as a coward, and driven as a poltroon out of every polite circle. Let me beg to hear from you as soon as you receive this, for I am led into a state of doubting, to which I was a stranger till now.

I am, honoured Sir,

yours dutifully,

C. B.

LETTER XXVIII.

The answer.

Dear Sir,

Although I was much engaged in business when your letter arrived, yet I would not delay one moment in sending you an answer. Little did I imagine that ever you could have any doubts in your mind, concerning the horrid practice of dueling; but I am sorry
to

to find from your own account, that by the keeping bad company you are in the high way of ruin. To believe the obligation of a moral or religious duty, and at the same time, to trifle with it as a matter of speculation, serve only to point out that there is no wickedness, but men will practise, if by perversion of reason they can stifle the agonizing pains of a guilty conscience. Whenever I hear of a person beginning to doubt of the truth of moral obligation, I give him up as lost. The change indeed is not sudden, but gradual, and ruin is generally the consequence. The young man who has received a virtuous education, contracts an acquaintance with rakes, whose time is spent in extolling plays, and ridiculing religion; their conversation wears gradually off from his mind, every virtuous sentiment, and the crimes he would have shuddered at before, while he continued in a regular course of duty, appear to him as no worse than trifling follies. He mocks at religion with his profane companions; he considers himself as set at liberty from every tyrannical restraint; he rejoices that religion is no more than a fable, while at the same time, he is forging chains to confine himself down to everlasting misery. Be assured, my Dear Sir, I have seen instances of these things; and unless you detach yourself from your graceless companions, you will become a dishonour to your family, you will bring infamy upon yourself in time, and promote your everlasting ruin in eternity. I shall consider the remainder of your letter in my next, and in the mean time,

I am, dear Sir,

your sincere well-wisher,
 GEORGE PARVAL.

LET.

LETTER XXIX.

From a farmer in the country, to his landlord in London.

Honoured Sir,

For a Gentleman of your rank to comply with a single request made by a poor man, whose family having received many benefits from you, is a great favour indeed, if complied with; and if neglected, it shall be submitted to with becoming resignation. The first thing I have to mention is, that the crop this year has been exceedingly barren, so that it will not be in my power to pay the rent before Christmas. In that respect, I doubt not but you will sympathize with me, and write to your steward to grant me time: But I have another thing to mention; my son Jack, whom you have often treated with tenderness, has some thoughts of going to the East Indies, and I should be under many obligations, if you could procure him a proper place. He knows but little of the nature of the service, but your knowledge and your benevolence are capable to direct him. I would have sent him to London for your advice, but as it will be some time before the East-India ships sail, so I shall have time to receive your answer. I must add further, that there are but two years remaining of my lease, and your steward has intimated to persons in the neighbourhood, that the rent is to be raised.

I hope this is not true, for your ever honoured father told me, that while I acted as an honest man, my rent should never be raised, nor should I be turned out of the possession of that farm which my father enjoyed, and where I first drew my breath. I doubt not, Sir, but you will consider what I have said in a pro-

proper manner, and what ever you prescribe shall be obeyed by me.

I am, honored Sir,

yours in all humility,
THOMAS HOBGES.

LETTER. XXX.

The answer.

Farmer Hodges,

You have presented me with no less than three requests, and I shall comply with them as far as lays in my power; I mean the second, for with respect to the first and the last, I can do as I please. Now, Sir, in regard to the season; I am no stranger to it, and so far am I from exacting your rent at the appointed time, that I will give you six months longer to pay it than you have desired. Your second request, with respect to your son, may be attended with some difficulty, and yet I doubt not but I shall accomplish it. I would have him to go out in the station of a writer; and if the climate should agree with his constitution, he will bid fair to procure a considerable fortune. Heavens grant it may not be the wages of iniquity! A curse attends ill gotten riches, and the avaricious man often reads his guilt in his punishment. When you send your son to London, I shall give him proper instructions, and I doubt not of procuring him a very good place. Lastly, you seem to think that my steward will advance your rent on the renewal of your lease. Be not uneasy on that account; my steward is my servant, and he cannot do any thing to injure you without

out my consent, which be assured shall never be granted. I respect what you mention concerning my dear father, but consider that I am an accountable being as well as he. My father has left me a pious example, but instead of confining myself to it in a slavish manner, I hope to aspire beyond it. Let parents teach their children, but let children endeavour to become both wiser and better than their parents. Upon the whole, I am your sincere friend: and as a proof of that honest friendship, I have sent some small presents to your children.

yours,

CHARLES TURNER.

LETTER XXXI.

From a Gentlewoman, on the Death of her Husband.

Reverend Sir,

I have been often advised by you, during my younger years, to prepare myself for affliction, for sooner or later it would take place. Marriage made me happy, in my own poor opinion; and if happiness could be found in this world, I believe I enjoyed as much of it as most of those with whom I am acquainted. My husband treated me with tenderness, I became the mother of an amiable progeny, my children had (and still have) virtuous inclinations, but my God has taken my husband from me! How tender was his love! how delightful his conversation! how engaging his friendship! Perhaps I have done something to incur the divine displeasure, and God has singled me out as an object of his anger. All my faculties are discom-

posed, for I once thought that my happiness was to remain for ever uninterrupted. What vain creatures we are, never to take advice till it is too late! Had I prepared myself to meet with afflictions, I should not have been afflicted when that melancholy event, the death of my husband, took place. I am now a real object of your pity, and I know that, like your divine master, the wretched never solicited your assistance in vain. My son George is bound apprentice to a linen draper in London, but the other children are still at school. My husband has left you some books and a ring, which you will receive as soon as you arrive at this place, which I hope will be next week. In the mean time, let me beg to hear from you: for every word of consolation will help towards supporting me under my present affliction, and perhaps make a state of widowhood easy.

I am, reverend Sir,

your unhappy friend.

ANNE HALE.

LETTER XXXII.

The answer.

Dear Madam,

Had I not been convinced of the propriety of that advice you allude to, I would never have given it. I sincerely pity you, but not perhaps on such principles as you may expect; and remember, that while I find fault it shall be with tenderness, as the only means of producing the desired effect. And now, Madam, as you placed your confidence in things of a peri-

perishing nature, you must not be surprized at finding yourself mistaken. You loved your husband; it was your duty: But how could you, consistent with your knowledge in other respects, imagine he was to live for ever? Let me beg you will consider things in a proper light, and not find fault with that divine being, who is all love to poor sinful creatures, and only separates them for a time, that they may be for ever happy in eternity. Your husband lived in the fear of God, and died in the firm persuasion of a blessed immortality. He is waiting for you in a state of everlasting happiness, and the time is but short 'till you shall meet him, unless by your acting in an imprudent manner, you should deprive yourself of the divine favour. You seem to think that you have done something to offend the almighty: Alas! have you not done many things to offend him? Can you recollect one single action in the course of your life hitherto, that has not been tinged with sin? Self-knowledge leads to humility, and to resignation. It teaches us to consider ourselves as what we really are, poor miserable creatures; while the belief of Christianity insures to us the hope of a blessed immortality. Supposing God had taken yourself instead of your husband, would not you have been sorry to leave behind you the pledges of a matrimonial contract, of conjugal fidelity? Supposing God had been pleased to remove you both at the same time, how calamitous would have been the case? how distressed the situation of your children? Left to the partial care of interested relations, their education might have been neglected; they might have been treated with cruelty, exposed to many hardships, and at last become pests of human society. But quite the reverse has taken place; your husband was well prepared for a future state, and God took him only a little before you.

You must however, reflect, that your duty to your children is now double what it was before. You was
lately

lately a mother, but now you come in the place of both father and mother. Spend much of your time in reading the sacred scriptures, and learn to acquire their true and genuine spirit. Make use of a practical commentary but never meddle with religious disputes. I shall, if able, call on you next week; and, in the mean time,

am, dear Madam,

your sincere friend,

SAMUEL LEIGHTON.

LETTER XXXIII.

From the same to the same.

Dear Sir,

WHEN Christianity was first promulgated, the Jews, at that time spread through many parts of the roman empire, were in hopes that a most glorious person was to make his appearance in the world, who by his power, was to subdue all their enemies; but in finding that the humility of Christ did not answer their expectations, they became most bitter enemies to all those who embraced his doctrine. The Christians, while they obeyed the Roman Emperors in all things of a temporel nature, acknowledged Christ to be their king. The purity of their doctrines, the simplicity of their manners, and their extensive charity, alarmed the heathen. Priests, who had, for many years deceived mankind; and all the Jews were exasperated against them, because they acknowledged the authenticity of the law of Moses; but refused to comply with the levitical ceremonies, which they considered as abolished by the death of Christ.

G

The

The heathen Priest represented the Christians as a dangerous set of people, whose design was to overturn the established religion; and the Jews accused them as a body of people guilty of high treason, in acknowledging Christ to be their king. Under these circumstances, the Christians were falsely accused and often cruelly persecuted, but perhaps with less severity than what is contained in the accounts transmitted to us.

Mankind are fond of novelty, and therefore there is great reason to believe that when Christianity first made its appearance, many pretended to embrace it who were ignorant of its principles, and unacquainted with God's design in sending a Saviour into the world. It will not admit of a doubt, that such unprincipled converts mistaking the nature and tendency of the Christian religion, would be guilty of some gross excesses; such as affronting the pagans in their solemn acts of worship, and perhaps speaking disrespectfully of the Emperors. These things however have been, in a great measure, concealed from us; for it must be acknowledged, that the primitive ecclesiastical writers have destroyed the works of the heathens, preserving only such passages as seemed most suitable of their purpose; a way of proceeding as scandalous, as any thing ever practised by the Papists. This part of the conduct of those, vulgarly called the primitive fathers, leads me to doubt the truth of many things they have written. Do I glory in having answered my antagonist? let me first deliver his arguments to the public. To act otherwise, is similar to that of traducing the character of a man, who is not present to vindicate his own conduct. It is acting the part of a backbiter, to establish our own importance at the expence of truth.

He

He that is engaged in a good cause, need not be ashamed of his adversary.

THOMAS ROWE.

LETTER XXXIV.

In continuation.

Dear Sir,

But let us now enquire how the Christians acted when they enjoyed the protections of the civil power. Did they act consistent with the genius of that religion which they profess'd? no the man of sin was beginning to make his appearance. Constantine would have acted the part of a generous Prince, had he only granted a toleration to the Christians; but from motives of policy, he made their religion the established one of the empire, and proscribed all those who adhered to the ancient rites and ceremonies. The Christian Bishops, having acquired, power made a bad use of it indeed: they ridiculed the heathen superstition, they treated the Jews as though they were mere heathens; and, with respect to their own brethren who differed from in religious sentiments, they persecuted them with the most unrelenting cruelty.

From that time till many ages after, persecutions became an article of the popish creed, but never that of a real Christian: No, a real Christian cannot persecute; but it was the practice of designing Priests, who, in order to aggrandize themselves and enrich their families, endeavoured to murder one half of the human species, while they kept the other half in a state of ignorance.

The state of the world, during many centuries contributed greatly towards establishing clerical power. Toleration was not granted, and in any of the nations where popery was publickly professed, those who opposed the most idle, insignificant, ridiculous ceremonies, were immediately put to death. It is true, that no statute for burning protestants ever took place in England, till 1405, in the reign of Henry II. but, notwithstanding, there being no law for that purpose before that time, yet the priests supplied the deficiency.

In 1157, during the reign of Henry II. some Germans came over to England, who professed a belief in sentiments contrary to those embraced by the generality of the people. These persons, about thirty in number, were summoned before a convocation of popish priests at Oxford, where they were publicly excommunicated, and every person having been prohibited from giving them the least assistance they all perished for want in the fields. When we look back to the times of the reformation, we naturally expect to hear that those, who had been persecuted for their religious opinions, would never have become persecutors themselves; but as the great and good Dr. Secker says. „The old laven of persecution was not soon forgot, till the spirit of genuine Christianity banished it out of the nation, and enlarged the minds of men, with useful knowledge.“ Let us therefore, bless the almighty that we live under a Government, where every man is permitted to worship God according to the dictates of his conscience, so as he gives no offence to the peace of his neighbours. Our holy religion, like its divine author, is all purity, benevolence and mercy; and as primitive Christianity was propagated in the world, by the purity of the lives of its professors, their integrity and innocent manners, so let us follow their example, and convince the infidel world,

world, that we are the true disciples of Jesus Christ.

I am, dear Sir,

your sincere friend.

THOMAS ROWE.

LETTER XXXV.

From a yong Gentleman to a Clergyman on the study of history.

Reverend Sir,

It is now some years since you taught me the greek and roman classics, and you know that I was always more fond of the historians than the poets. I find, however, that I am no historian; for I was a few evenings ago in company with some gentlemen whose friendship I would wish to cultivate; but such is their great, and extensive knowledge, that some thing of a superior dread rests upon my mind when I see them make their appearance. They often mention the history of England as a subject as well known as the accidence in grammar; and the roman history is to them as familiar as a common news paper; they know the laws and constitutions of the different nations in europe, and with respect to the discoveries made by the moderns in different parts of the world, they can point out the causes and form rational conjectures concerning the consequences. Why, my dear Sir, have not I learned these things? Am I too weak to comprehend them? Or what plan of reading shall I pursue, in order to make myself as accomplished as those aimable persons? I have perhaps too much time to

spare; but still I can assure you, that no part of that time should be spent in idleness, if you would be so good as to point out for me a plan, by which I might conduct my studies in history in an useful, becoming manner. Learning, without real knowledge, appears to me rather as a curse than a blessing; and when I find how ignorant, I am of many important facts, I blush; I am ashamed, and think I have never yet learned any thing. This however, my dear Sir, is no your fault, but it is my own: perhaps, had I attended more to your instructions, I should have had no occasion to ask you for this advice; but alas! youth and prudence are seldom found united; gaities and follies go hand in hand together, and the best of knowledge is neglected, in order to gratify our animal desires. I must, therefore, beg you will still be my friend; that you will communicate your best instructions to me; that you will point out the line of historial reading, and I can assure you, I shall abide by your advice. This is an act of charity which I dare say you will not deny, and be assured that I am,

dear Sir, sincerely yours,
THOMAS YOUNG.

LETTER XXXVI.

The answer.

Sir,

I received yours, and am by no means surprized at what you mention concerning the company with whom you have lately contracted an acquaintance. While you was under my care, all I had to do was to instruct you in grammar learning; for, at that time,

time, your tender years would not admit of my pointing out to you either the beauties or the utility of history. However, that I may be your friend to the last, remember that my care towards promoting your interest, shall extend to you in the way of my duty as long as I live in this world. I am extremely sorry to find that your own good sense could not have pointed out to you the proper methods by which history was to be read and understood. This, however, is generally the case with young men, who think themselves wise before they have learned any thing besides the jargon of a school education. We are, indeed, most wretched mortals; but this is no reason why we should always continue so. God is the God of order, and he would have us act as beings, whose continual dependence is upon him, and to whom we are accountable for every exertion of our rational faculties.

With respect to the order in which history should be read, there are some few books in our language, and in French, but they are such wretched performances, that they serve rather to disgust, than instruct. The sacred history you have gone over already in your bible, but I think you ought likewise to read Josephus; who, although guilty of many errors, yet throws considerable light on the bible history, and continues his narration down to the destruction of Jerusalem by the romans. When you have finished Josephus, you must read the history of Great-Britain and Ireland; first in a large work, and afterwards in a short compendium, containing the leading facts, which (if you read with care) will bring to your mind every occurrence. Take great care never to neglect chronology; I mean the time when facts happened. I have often lamented the ignorance of many persons in that respect, who could relate every par-

ticular in the reign of a prince, and, at the same time, could not tell when he lived.

From the history of England, you must proceed to that of Rome, which will serve as an introduction to the history of all the states now existing in Europe: But do not leave the subject with the removal of the seat of empire from Rome to Constantinople; you must continue it down to the middle of the fourteenth century, when the Greek empire was subdued by the Turks. If you attend properly to what you will meet with in this latter part of the history, you will easily become acquainted with every thing following after it.

I am, Sir, your sincere friend,
EDWARD TALBOT.

Erklärung

der Wörter, die in diesem Lesebuch vor- kommen.

Erster Abschnitt.

Gespräche.

I.

Morning Morgen.
 Salutation Gruß.
 Morrow Morgen.
 To thank danken.
 To hope hoffen.
 The pleasure das Vergnü-
 gen.
 To see sehen.
 Health Gesundheit.
 Time Zeit.
 To rise aufstehen.
 Soon zeitig.
 Betimes zu rechter Zeit.
 Wholesome gesund.
 The world die Welt.

2. To meet begegnen, zu-
 sammenkommen.
 To part weggehen.
 To go gehen.
 To bless seegnen.

Father Vater.
 Mother Mutter.
 To praise loben, preisen.
 I am glad es ist mir lieb.
 To be in haste eilen.
 To remember kindly em-
 pfehlen.
 Wife Frau.

3. Evening Abend.
 Night Nacht.
 To be welcome willkom-
 men seyn.
 Left gelassen von to leave
 lassen.
 To know wissen.
 Hither hieher.
 A friend ein Freund.
 Ought sollte, von to owe.
 To be bound in gratitude
 dankbar seyn.
 Kindness Güte.

Only nur.

To be prosperous glücklich
seyn.

Unprosperous unglücklich.

4. The clock die Glocke.

Indeed in der That.

Sleepy schläfrig.

To forget vergessen.

To put in mind erinnern.

5. To hear hören.

Daylight Tageslicht.

To open öfnen.

The eyes die Augen.

To strike schlagen.

To chide schelten.

A Coat ein Kleid.

The school die Schule.

To wash the hands die
Hände waschen.

To rinse the mouth den
Mund ausspielen.

To dress the head sich fris-
siren.

To buckle the shoes die
Schuhe zu schnallen.

Straight gerade.

Through durch.

The church die Kirche.

To breakfast Frühstück.

If you please wenn es Ihnen
beliebt.

I am sorry es thut mir leid.

To wait warten.

Necessity Nothwendigkeit.

The law das Gesetz.

Tis no matter es ist nichts
daran gelegen.

Eight acht.

Righttime rechte Zeit.

6. Bold Kühn verwegen
dreist.

Scrawl gekritzelt.

To waste verderben.

To ask fragen.

To be astonished sich wun-
dern.

Worse schlechter.

Worth werth, würdig.

Notice Meldung.

To want mangeln.

Help Hülfe.

Paper Papier.

Ink Tinte.

A pen eine Feder.

To blot beflecken, durchschla-
gen.

Watery wäßericht.

Whitish blaß.

Soft weich.

To loose verlieren.

To provide versorgen, vers-
ehen.

Money Geld.

Still noch.

Old saying alt Sprich-
wort.

To get erlangen, bekommen

The fair das Jahrmarkt.

Greatly sehr.

A shilling ein englischer
Schilling.

To

To lend leihen.
 A friend in need ein Freund
 in Noth.
 Thankfull dankbar.
 Lest damit nicht.
 Trifle eine Kleinigkeit.
 To be convenient bequem
 seyn.
 Penknife Federmesser.
 To sell verkaufen.
 Before yesterday vorge-
 stern.
 Wretched unglücklich.
 It happened es trägt sich zu.
 To fall out herausfallen.
 A pocket eine Tasche.
 A street eine Straße.
 A sheath eine Scheide.
 Unthinkingly unvermerkt.
 Left open offen gelassen,
 von to leave.
 To get again wiederbekom-
 men.
 To strike up anschlagen.
 A note ein Zettel.
 The gate eine Thüre.
 To promise versprechen.
 A reward eine Belohnung.
 A finder einer der etwas
 gefunden.
 A boy ein Knabe.
 Afternoon Nachmittag.
 Honest ehrlich.
 A quill eine Pese.
 Fit geschieht, tüchtig.
 Where by wodurch.
 Stifness Härte, Steifigkeit.

Stalk ein Stiel Stiel.
 Use Gebrauch.
 To buy kaufen.
 Profitably vortheilhaft.
 Cause Ursache.
 A small price wohlfeiler
 Preis.
 A pedlar ein Höcker.
 Thick dick.
 To mix vermischen.
 Water Wasser.
 Vinegar Weinessig.
 An usher at school Schul-
 meister.
 To wipe off abwischen.
 Inkhorn ein Tintesaß.
 To pour gießen.
 Gall Galläpfel.
 Pale blaß.
 To be able im Stande seyn.
 To confound vermischen.
 The sauce die Soffe.
 To try versuchen.
 To preserve erhalten.
 To spare sparen, schonen.
 7. To clothe kleiden.
 To awake aufwachen.
 The watchman der Nachts-
 wächter.
 The Lanthorn die Laterne.
 To knock at anklopfen.
 To light anzünden.
 A candle ein Licht.
 To relate erzählen.
 To arise aufstehen.
 The breeches Beinkleider.
 Stock.

Stockings Strümpfe.
 To put on the shoes Schue
 anziehen.
 To fasten festmachen.
 To comb kämmen.
 A gown Rock.
 To go down herunter
 gehen.
 The pail ein Eimer.
 Mouth Mund.
 Teeth Zähne.
 To wipe abwischen.
 A towel ein Handtuch.
 The parlour das Sprach-
 zimmer.
 To receive empfangen.
 The servant of the kitchen
 Küchenmädchen.
 Noise Geräusch, Lärm.
 To permit erlauben.
 Lawful erlaubt.

8. Short kurz.
 A scholar Ein Schüler.
 To ask leave Erlaubniß
 bitten.
 To propound vorstellen,
 vortragen.
 To think proper für gut
 halten.
 To walk abroad ausgehen.
 To play spielen.
 The suburb die Vorstadt.
 The clearness of the We-
 ather hell Wetter.
 Beautiful schön.
 Face Angesicht, Anblick.

The earth verschaffen, her-
 geben.
 Faithful getreu.
 The city die Stadt.
 Wicked gottlos, böse.
 To deceive betrügen.
 9. To invite einladen.
 Message Botschaft.
 The garden der Garten.
 Leisure Müssigkeit.
 A tree ein Baum.
 Fruits Früchte.
 Herbs Kräuter.
 Flowers Blumen.
 The bounty die Güte.
 To prosecute fortsetzen.
 To wait warten.
 To pull of the gown den
 Rock ausziehen.
 To salute grüßen.
 Decently anständig.
 To warn warnen.

10. The diligence der Fleiß
 Children von child Kinder.
 To stay stehen, bleiben.
 To dine zu Mittagessen.
 To serve dienen, aufwarten.
 Busy geschäftig.
 The week die Woche.
 Mother tongue Mutters-
 sprache.
 Meat Mahlzeit.
 To forget vergessen.
 To admonish ermahnen.

To

To take pains sich Mühe
geben.

To understand verstehen.

To cast away wegwerfen.

To mispend the time die
Zeit verbringen.

To be bound verpflichtet
seyn.

God grant Gott gebe.

Benefit Wohlthat.

11. A boy ein Knabe.

A pedagogue ein Lehrer.

Old alt.

Account Rechnung.

To marvel sich wundern.

To expound erklären.

To bid befehlen.

12. A Writingbook ein
Schreibbuch.

Except ausgenommen.

To print drucken.

To gild vergulden.

To conduct begleiten.

13. A meal eine Mahlzeit.

To be displeased misver-
gnügt seyn.

Haste eilen.

To heark hórchen.

To interrupt unterbrechen.

Speak Rede, Gespräch.

To give in charge zur Last
legen.

Nails Nagel.

To bless god beten.

Cut in pieces in Stücken
zerschneiden.

To be silent stille seyn.

To rise aufstehen.

Submissively demüthig.

To behold anschauen, be-
trachten.

A bow ein Compliment.

A goodly child ein gut Kind

What fails you? was fehlet
euch?

To draw near näher rücken.

The fire das Feuer.

To knock anklopfen.

To eat essen.

To say grace Gott danken

To be not wont nicht
pflegen.

Folks Leute.

To intreat bitten, einladen

To be preengaged vorher
versprochen seyn.

Without fail ohnfehlbar.

To pour out ausgießen.

To taste Schmecken.

A bumper ein großes voll-
geschenktes Glas.

In my judgement nach
meiner Meynung.

To be merry lustig seyn.

Silent still.

Badly böse, übel.

Roasted gebraten.

A knife ein Messer.

Price Werth, Preis.

Money Geld.

Charge Mühe, Last.
To pledge Bescheid thun.

14. To buy kaufen.
To sell verkaufen.
A deal ein gut Theil, viel.
Handsell Handgeld.
Of good chear gut kauf.
A customer Kunde.
Cheap wohlfeil.
The sight das Ansehn.
An ell eine Elle.
To bid bieten.

High hoch.
Hard hart, schlimm.
Dear theuer.

15. To demand einfordern.
A debt eine Schuld.
Cash Kasse, Geld.
To keep halten.
To be indebted schuldig seyn
Rigourous streng.
To swear schwören.
Nevertheless dem ohngeachtet.

Zweiter Abschnitt.

Fabeln.

I.

A cock ein Hahn.
A stone ein Stein.
Precious kostbar.
To scratch krazzen.
A dunghill ein Misthaufen
Sparkling glänzend.
Foolery Kleinigkeit.
A jeweler ein Juwelier.
A barleycorn ein Gerstengorn.
A Diamond ein Diamant.
To prefer vorziehen.

2. A frog ein Frosch.
A mouee in pl. mice Maus
A kite ein Hünnergeier.
A quarrel ein Zank.

The fen der Morast.
A champion ein Ritter.
To powder zu Pulver machen
herabstürzen.
To gobble up aufschlucken.

3. A lion ein Löwe.
A bear ein Bär.
A fox ein Fuchs
To fight fechten, streiten.
A fawn ein Hirschkalb.
To lie down sich hinlegen.
To take breath sich erholen.
A combattant ein streitender.
To seize upon herfahren.
To scamper davon laufen.
To worry würgen, zerbeißen
The

The booty die Beute.
 Treacherous verrätherisch.
 To bob anhängen, hinter-
 gehen.
 A knave ein Schelm.
 A stake ein Pfahl, Stock.

4. A wolf ein Wolf.
 A crane ein Kranich.
 A bone ein Knochen.
 The throat Hals.
 To claim halten.
 Sirrah höre, holla Bursche
 Recompense Belohnung.
 Skin Haut.

5. An ass ein Esel.
 Hardy dreist.
 To bray wie ein Esel schreien.
 To stomach zornig, böse
 werden.
 To jeer scherzen, verspotten.
 The carcase der tode Kör-
 per, Gerippe.
 Below unter.
 To hold contest streiten,
 zanken.
 Wretch ein elender Tropf.
 The competition Müwer-
 bung, Streit.
 A scandal ein Aergerniß.

6. The clutches Klauen.
 Supplication Bitte.
 To be hampered verwickelt,
 gefangen werden.
 Mercy Erbarmung, Gnade.
 Distress Unglück.

The couplings das Ge-
 drächte.
 To gnaw zernagen.
 The thread Faden.
 The preserver der Erretter.
 The scale die Leiter.
 To have need nöthig haben.

7. The hawk der Habicht.
 The pigeons Tauben.
 Choice Wahl.
 The guardian Hüther.
 Protector Beschützer.
 The countenance Gebärde,
 Begünstigung.
 To carry a war Krieg füh-
 ren.
 Havock Verwüstung.

8. A dog ein Hund.
 A thief ein Dieb.
 A gang eine Bande.
 To rob berauben.
 A mastiff ein Haushund.
 To take alarm Alarm machen
 To bark bellen.
 Fair schön.
 To stop stopfen.
 A crust eine Kruste.
 Bribes Bestechung.
 To betray betrügen.
 To forfeit verwürken, ver-
 lieren.
 Flatteries Schmeicheleien.
 To be suspected verdächtig
 seyn.

To

To cover verbergen.
Intent Absicht.

9. A mountain ein Berg.
In labour in Kindesnöthen.
A rumour ein Gerichte.
Issue Ausgang, Geburt.
To bring forth hervor bringen.

Ridiculous lächerlich.
Blunters Geräusch.
To fell short zu kurz kommen.

The performance Verrichtung, Werk.

10. An ape ein Affe.
A mole ein Maulwurf.
To confer sich vergleichen,
unterreden.

The grievance Beschwerde,
Klage.

To complain sich beklagen,
Want Mangel.
Horns Hörner.

11. The hares Hasen.
The frogs Frösche.
At the mercy auf Gnade.
To prey upon rauben,
freßen.

Fright Furcht.
At this rate auf diese Art.
To second beystehen.
To debate streiten.
To drown eräusen.

The vote die Stimme bey
einer Wahl.

To scud davon rennen.
Lake Sumpf.

Hurry Geräusch.

To leap laufen.

A shoal ein Haufen.

The gravest der ernsthafteste.

To fancy sich einbilden.

To be afraid sich fürchten.

The decrees die Verordnung
Fit schicklich.

12. A daw eine Dohle.

Borrow'd geborgt.

Sparkish schön gepuzt.

To trick up auspußen.

To muster ausmustern.

To value himself sich selbst
schätzen.

The birds Vögel.

The envy Neid.

A discovery eine Entdeckung

To fell to pluming herself
um auszukurpfen.

Silly einfältig, dumm.

lasting fortdaurend.

Pride Stolz.

Beggary Betteley:

13. The belly der Bauch.

A mutiny die Meuterey.

To pamper voll pfaffen.

To maintain unterstützen.

Nourishment Nahrung.

Mistake Irrthum.

To

To pine peinigen.
 A relief Hülfe, Stärkung.
 To caution warnen, Bürge werden.
 To withdraw sich zurück ziehen.
 Mutual gemeinschaftlich.
 14. A frog ein Frosch.
 Huge groß.
 Gaping angaffend.
 Bulk die Größe.
 To strain ausdehnen.
 To burst bersten.
 Big dick.
 Contemtible verächtlich.
 15. Laden beladen.
 Horse Pferd.
 To ease helfen.
 Burden Last.
 Dead todt.
 Load Last.
 To flay die Haut abziehen.
 Impediment Hindernis.
 The depth die Tiefe.
 Distress Unglück.
 To assist beystehen.
 16. A collier ein Kohlenbrenner.
 A fuller ein Balger.
 Convenience Bequemlichkeit.
 Clean rein.
 To smut schmutzig machen.
 Rule Regel.
 Alliance Verbindung.
 Matches Heyrath.

Partnership Mitgenossenschaft, Compagnie.
 Dealing Handel.
 Regard Absicht, Achtung.
 17. A boy ein Knabe.
 A false alarm ein falscher Alarm.
 A shepherd ein Schäfer.
 Roguish schalkhaft, leichtfertig.
 A trick ein Streich.
 To fool aufzulehnen, zum besten haben.
 Sport Kurzweil, Spiel.
 Jest Scherz, Spaas.
 Earnest Ernst.
 Te flock Heerde.
 Resistance Widerstand.
 Unseasonable zu un rechter Zeit.
 18. A sheep ein Schaf.
 A crow eine Krähe.
 To chatter plaudern.
 The back der Rücken.
 Quiet ruhig.
 Quarrelsome zänfisch.
 Low niedrig.
 Insolent unverschämte.
 Match Parthey Heyrath.
 19. A fox ein Fuchs.
 A huntsman ein Jäger.
 To beg bitten.
 Hidden verborgen, versteckt.
 A cottage eine Hütte.
 A hecl eine Höhle.
 To point weisen.
 The hint der Winck.
 To spy ausforschen.

H

To

A peeping hole ein Guckloch
 To steal out weg stehlen.
 To acknowledge erkennen.
 Answerable übereintom-
 mend, gemäß.

20. A swallow eine Schwalbe
 Spring Frühling.
 To last dauern.
 Durable dauerhaft.
 Transitory vorübergehend.

Dritter Abschnitt.

Kleine Geschichten.

I.

Iest Scherz.
 An usurer ein Wucherer.
 Sure sicher.
 To perceive spüren, merken.
 The chest die Kiste.
 Paw Pfote.
 To extract out herausziehen,
 herauspressen.

2. To be slain geschlagen
 werden.
 Treble dreyfach.
 Toy Kinderspiel, Spielzeug
 To wear tragen.
 Lead Blei.

3. Met angetroffen von to
 meet antreffen.
 Market place Marktplatz.
 To play upon the harp auf
 der Harfe spielen.
 To crowd sich zudrängen.
 To be ravished entzückt
 werden.
 Bell eine Glocke.

To ring läuten.
 Tho harper die Harfe spielen
 To behold anschauen, be-
 trachten.
 Deaf taub.
 To yield verschaffen, hervor-
 bringen.

4. A widow eine Wittwe.
 To trade handeln.
 Deceased verstorben.
 Refusal Verweigerung, ab-
 schlägige Antwort.
 To be benefited nützlich seyn
 Hell Hölle.
 Debts Schulden.

5. In the behalf zum Besten
 Flatly gänzlich.
 To wast verwüsten, durch-
 bringen.
 Wealth Reichthum.

6. Shop Bude, Kramladen.
 To make judgement ur-
 theilen.

Un

Unskillfully unverständlich,
ungeschickt.

To whisper flisperm, leise
ins Ohr sagen.

To give leave Erlaubnis
geben.

Lower leiser.

To grind reiben.

The colours Farben.

To laugh at auslachen.

7. To keep halten, behalten
To vex necken, zum Zorn
reizen.

Danger Gefahr.

8. Clamorous schreyend.

Cursed verflucht.

To be mistaken sich irren.

Once einmal.

9. Indicted angeklagt.

Felony Diebstahl.

Hurt Schade, Verlust.

An ill custom eine üble Ge-
wohnheit.

10. Fiercely grimmig, grau-
sam.

A picked staff ein spitzer
Stab.

The owner der Eigenthümer

To chide schelten, bestrafen.

The iron Eisen.

To beat schlagen.

11. Cloack ein Mantel.

An acquaintance eine Be-
kanntschaft, Bekannter.

Close dichte, vest, enge.

On purpose in der Absicht.

12. The drum die Trommel.

A volunteer ein Freywilliger

A Dutch ein Holländer.

To list anwerben.

Exploit eine Heldenthät.

To cut off abhauen.

Manly männlich, tapfer.

13. Famous bekannt, be-
rühmt.

A pair of stairs eine Treppe.

Window Fenster.

Bulls Scherz, Pöffen.

To kick down herunter
stürzen.

14. Pragmatical naseweis.

The breadth die Breite.

15. To have not much
faith in sich nicht sehr vers-
lassen können.

Desirous verlangend.

To borrow leihen, borgen.

16. Epitaph Grabchrift.

17. Unlikely unwahrschein-
lich.

To atchieve vollenden, aus-
führen.

He

The

The enterprife eine Unternehmung.

To be knock'd on the head auf dem Kopf gefchlagen werden.

18. To hold forth predigen.
A byftander einer der nahe bey einen fteht.

To assert behaupten.
A Pulpit thumper ein Kanzelpaufer.

To preach predigen.

19. To fquander verſchwenden.

Estate Vermögen.

Furniture Geräthſchaft.
Hauſrath.

Sorry ſchlecht.

Broken zerbrochen.

A parcel ein Haufen, Trup.

Damned verpflichtet.

Dark finſter.

A day light Tageslicht.

20. Critic Critiker.
To edify erbauen.

21. A farmer ein Pächter.
Bred erziehen.
Fowls Vögel, Geflügel.
To keep behalten.

22. To be questioned in die Frage ſeyn.
Opinion Meinung.
Forty vierzig.

23. A jeſter ein Poſſenmacher.
To feign erdichten, ſich verſtellen.
To ſtrive ſich bemühen.

24. To draw picture abmahlen.
To ſend packing wegſchicken.

25. To hire miethen.
Honest ehrlich.

Vierter Abſchnitt.

Die Helden der römischen Republik.

I.
Illuſtrious berühmt.
To win gewinnen einnehmen.

Strong ſtark.

Siege Belagerung.
To rule regieren, beherrschen
To burn verbrennen.

2. To baniſh verbannen.
Victo-

Conduct Aufführung.

To drive treiben, forttreiben.

At the head an der Spitze.

3. Severe Streng.

To put to death tödten lassen.

To engage sich einlassen.

On account bey Gelegenheit

A collar ein Halsband.

To wrest drehen, winden.

Single einzeln.

Hazardous gewagt.

To fight ersechten, erstreiten.

4. The plough Pflug.

Tillage Ackerbau.

Employment Beschäftigung

At work bey der Arbeit.

To hold the dictature das
Dictator Amt führen.

To resume wiedernehmen.

6. To defeat schlagen.

7. Moderation Mäßigung,
Enthaltbarkeit.

Fain gezwungen, genöthigt.

To marry verheyrathen.

To boil braten.

Rapes Rüben.

8. To drive out austreiben.

The proud der Stolze.

To sentence to death zum
Tode verurtheilen.

To hold intelligence ein
Verständnis haben.

A witness ein Zeuge.

9. A challenge eine Herausforderung.

To mind achten.

To struck abschlagen.

10. To besiege belagern.

The youth die Jugend.

To restore wiederherstellen,
wiedergeben.

A submission eine Unterwerfung.

To poison vergiften.

To give advise Nachricht
geben.

11. A raven ein Rabe.

Beak Schnabel.

Claws Klauen.

To defend vertheidigen.

To attempt vornehmen, be-
ginnen.

To surprise überfallen.

To gaggle schnattern.

A geese eine Gans.

To undertake unternehmen
vornehmen.

Encounter kleine Schlacht.

Ambush Hinterhalt.

12. A knight ein Ritter.

To throw werfen, stürzen.

Dreadfull fürchterlich.

A chasm eine Riß, Kluft.

An earthquake ein Erdbeben.

The sovereignty die Oberherlichkeit.

Dominion Herrschaft.

A Gap eine Kluft.

To close einschließen, zu schließen.

To devour widmen.

12. To be able im Stande sein.

To survive überleben.

The badge Zeichen.

To massacre umbringen.

14. Resolution Entschluß.

To prevail gewinnen, vermögen.

15. To appoint bestimmen.

Easy leicht, frey, unangenehm, gesprächig.

Lofty hoch.

To be recon'd gerechuet werden.

An achievement eine große That.

To submit unterwerfen.

16. Adoption Annahme an Kindesstat.

To destroy zerstören,

A rigorous observation eine strenge Beobachtung.

17. Potent mächtig.

18. The buckler das Schild.

To put a stop ein Einhalt machen.

Opportunities Gelegenheit.

Loss Verlust.

Unstaken unerschüttert.

The temporiser der sich in der Zeit zu schicken weiß.

19. Execution Ausführung.

To harass abmatten, quälen.

Onset Angriff.

20. A speech eine Rede.

Magnanimity Großmuth.

Misfortunes Unglück.

21. Uncommon ungewöhnlich.

Rigour Strenge.

A statesman ein Staatsmann.

Undefatigable unermüdet.

An observer ein Beobachter.

22. To be routed zerstreuet, zer schlagen werden.

An assertor Behaupter, Erhalter.

To slai himself sich selbst tödten.

Fear Furcht.

23. A nephew ein Nefse, Schwester oder Bruder Sohn.

The

The proud der Stolze.

To join sich vereinigen, zusammen schlagen.

To retrieve wiederbekommen, ersetzen.

To lose verlieren.

24. Exchange Auswechslung.

In spite zum Trotz.

To reject verwerfen.

To alledge anführen.

Unequal ungleich.

Disadvantageous schädlich, nachtheilig.

To discharge freysprechen.

The tortures die Tortur.

25. Mean niedrig, gering.

Extraction Herkommen.

To raise erheben.

Atchievement große That.

To fly fliehen.

An engagement ein Treffen
Bloody blutig.

A competition Mitbewerbung.

Ambitious ehrgeizig.

Revengeful rachsüchtig.

To reduce bringen, widerbringen.

Extremity das Aeußerste.

To proscribe in die Acht erklären.

To speed away wegeilen.

The flight die Flucht.

Deplorable kläglich.

To avoid vermeiden.

Pursuit Verfolgung, Nachjagung.

To throw werfen, schmeißen
A morass ein Morast.

To sink sinken.

To bury begraben.

Mud Moder.

To get out sich heraus machen.

At break of day bey anbrechendem Tage.

To endeavour sich bemühen

To facilitate erleichtern.

Escape Flucht.

To stop aufhalten.

To conduct führen.

A rope ein Strick.

To cover bedecken.

Dirt Roth.

A slave ein Slave.

To put to death tödten.

To guess errathen, muthmaßen.

Stout Herhaft, stark.

The boldness die Dreistigkeit, Kühnheit.

To assassinate ermorden.

Terrified erschrocken.

To issu out herausgehen.

Quite gänzlich.

An impulse ein Antrieb, eine Erzeugung.

The preservation die Erhaltung

Touch'd gerührt.

To restore wiedergeben.

Destiny Schicksal.
 The decree der Rathschluss.
 To be compelled angetrieben werden.
 To thrust out herausstossen
 Formerly vormal, vor diesen.
 The incursion der Einfall.
 To furnish verschaffen, geben.
 A vessel ein Schiff.
 To convey bringen.
 An isle, eine Insel.
 To inform benachrichtigen.
 Refuge Zuflucht.
 To determine bestimmen.
 Stormy stürmisch.
 A shore ein Ufer.
 Blows Schläge.
 To get clear herauskommen
 Stout tapfer.
 To reimbark sich wieder zu Schiffe begeben.
 To disoblige beleidigen.
 Readily bereit, willig.
 To connive übersehen.
 An asylum eine Freystadt.
 A coast eine Riste.
 To depart verlassen.
 Threats Drohungen.
 To stay bleiben
 Grief Betrübnis.
 Anger Zorn.
 A corner ein Winkel.
 Pensive nachdenkend.
 Haughtily stolz.
 To seat sich setzen, sich niederlassen.

The comparison die Vergleichung.

To mean willens seyn.

Instability Unbeständigkeit.

To appear erscheinen.

26, To seize erhalten.

Afterwards nachhero.

To resign niederlegen.

To defeat schlagen.

To undertak unternehmen.

Peaceably ruhig.

To beat schlagen.

To retriue wieder einbringen, gut machen.

A step ein Schritt, ein Tritt.

A bitch eine Hündin.

27 A slaughter eine Schlacht
Loss Verlust.

Soldier Soldat.

Dint Kraft, Eindruck.

To atchieve vollenden, ausführen.

Push Stoß.

Buildings Gebäude.

Furniture Meubelirung.

Entertainment Bewirthung

The halls die Säulen, Halle.

Regulation ordentliche Einrichtung.

A repast eine Erfrischung, kleine Mahlzeit.

28. Reputation Ruhm, Ansehn.

To be stript beraubt werden.

A

A disaster ein Unglück.
 Utterly gänzlich.
 To conquer erobern.
 To break ausbrechen.
 To be slain geschlagen werden.
 The port der Hafen.

29. Atchievement eine
 große That.
 Toil Arbeit.
 The conquest die Eroberung
 A swiss ein Schweizer.
 To subdue unterwürfig
 machen.
 To build bauen.
 A bridge eine Brücke.

A settlement eine Nieder-
 lassung, Colonie.
 To surrender sich ergeben,
 übergeben.
 To cast himself sich stürzen.
 To rejoin sich verbinden.
 Dispatch Beschleunigung.
 To overcome überwinden.
 Warrior ein Krieger.
 To report erzählen.
 A pitch'd battle eine wich-
 tige, große Schlacht.
 Activity Thätigkeit.
 Measures Maaßregeln.
 Occupation Beschäftigung.
 Liberality Freygebigkeit.
 To usurp sich anmaßen, be-
 mächtigen.

Fünfter Abschnitt.

I.

Aceprentipship Lehrjahre.
 A widow eine Witwe.
 Honoured geehrt.
 The distance die Entfernung
 Ungrateful undankbar.
 Undutiful ungehorsam.
 Want Mangel.
 A bill ein Zettel, Wechsel.
 To alleviate erleichtern.
 Distress Noth, Bedürfniß.
 Christmas Weihnachten.
 To forsake verlassen.
 Comfort Trost, Vergnügen.
 To intrust anvertrauen.

The trust der Glaube.
 Procure verschaffen.

II. Billy Wilhelm.

The affliction Trübsal.
 The pressures die Bedränge-
 nisse.
 To join verbinden.
 Tears Thränen.
 To pinch drücken.
 Disconsolate trostlos.
 The ways Wege.
 Ill übel, schlecht.
 To resign ergeben.
 To complain sich beklagen.

To submit sich unterwerfen.
The parish die Pfarre oder
Kirchspiel.

To discharge erfüllen.
To support unterstützen.
A deathbed Todbett.
The prospect die Aussicht.
Uniform gleichförmig.
Drooping matt, welkend,
kraftlos.

III. Anxious ängstlich.
Welfare Wohlfahrt.
To wait warten.
To conceal verhehlen.
To blame tadeln.
Afflicted betrübt.
A case ein Zufall.
Apology Vertheidigung.
Poverty Armuth.
Left abgelegt.
To prevail die Oberhand
haben, herrschen.
A suit ein Kleid.
A trifle eine Kleinigkeit.
To heap häufen.
To entitle berechtigen.
Easy leicht.
To promote befördern.
To sweet versüßen.
The cares die Sorgen.
To yield verschaffen.
Comfort Stärkung.
Easter Ostern.
To be provided versorget,
versehen seyn.

IV. Uneasy unzufrieden.
To remove verlassen, sich
wegbegeben.
To sweet Schmelzen.
To starve erfrieren, erstar-
ren.
To be along with him bey
ihm seyn.
Fond verliebt.
The consultation die Ber-
rathschlagung.
Instance Beispiel.
The feelings das Gefühl.
The calamities das Elend.
To melt Schmelzen.

V. To spent zubringen.
Explicit ausdrücklich.
Reluctance Widerwille.
Concerning betreffend.
Notice Nachricht.
Request Bitte, Forderung.
To comply gewähren.
To indulge verstatten.
To keep guard wachen.
To extol erheben.
Pagan heidnisch.
Grove Lustwald.
To be paralleled verglichen
werden.
The holy ghost der Heiligi-
ge Geist.
Bonds Banden, Ketten.
To abide bleiben, erwarten.
Temporary zeitlich.
Emoluments Vortheile.
Igno-

Ignominious schimpflich,
schmählich.

Cheerfully gerne.

To behold ansehen.

To weep weinen.

Appearance Erscheinung.

To despise verachten.

To shed, vergießen.

A ransom ein Lösegeld.

Inexhaustible unerschöpflich.

Fund Grund, Boden.

Composition Zusammensetzung.

Sinful sündlich.

VI. Clergyman ein Geistlicher.

Apprentice ein Lehrlinge.

Grocer Gewürzkrämer.

Birth Geburt.

Inestimable unschätzbar.

Benefit Wohltath.

Loss Verlust.

Measure Maaß.

To complet erfüllen.

Remaining übergeblieben.

The fundation der Grund.

To be confined eingeschränkt seyn.

Fit Ausstoß von einer Krankheit.

Illness Unpäßlichkeit.

Independency Unabhängigkeit.

A minute part ein fleiner Antheil.

Advanced years Alter.

To settle sich niederlassen.

VII. Nativity Geburt.

A struggle Streit, Bestrebung, Bemühung.

To spend zubringen.

Allwise allwissend.

Tutor ein Hofmeister, Vormund.

Relation Verwandtschaft.

A shopman ein Ladendiener

A porter ein Träger, Pfortner.

An errand boy ein Bote.

A citizen ein Bürger.

A carriage ein Wagen.

Unpaid unbezahlt

To balance das Gegengewicht halten, saldiren.

Gay vergnügt, lustig.

A needle eine Nadel.

Spark Stuker.

Attendance Abwartung, Aufmerksamkeit.

Worship Gottesdienst.

Plenty hinreichend.

Wholesome gesund.

To pamper vollpfropfen.

Ago vorher.

Shop ein Laden.

Early zeitig

To rise aufstehen.

Healthy gesund.

wealthy reich.

A compliance Willfährigkeit.

Need nöthig.

Ad.

Advice Rath.

Sacred heilig

Valuable schätzbar, köstlich,
theuer.

VIII. A Clergyman ein
Geistlicher.

A description eine Beschrei-
bung.

To counter balance das Ge-
gengewicht halten.

To copy after nachahmen.

A temptation eine Versu-
chung.

To throw werfen.

To remember sich erinnern.

To drag ziehen.

Although wenn gleich.

Repentance Buße.

A rule eine Regel.

To prevent vorbeugen.

Snares- Fallstricke

At least wenigstens.

To went gehen.

Assistance Beystand.

To keep behalten.

To enjoy genießen.

Integrity Aufrichtigkeit, Ehr-
lichkeit

Cheerful Fröhlich, guten
Muthes.

To discompose in Unord-
nung bringen.

Opportunity Gelegenheit.

A meal eine Mahlzeit.

To mock sich aufhalten.

A trial ein Versuch.

Sanctity Heiligkeit.

To flow fließen, erfolgen.

Steadfast standhaft.

Faith glaube.

To beget hervorbringen.

To behave sich betragen.

Submissively demüthig.

Towards gegen.

Condescendingly herablas-
send.

Lovingly liebevoll.

To wear of wegnehmen.

A profligate ein lasterhafter,
liederlicher Mensch.

To deviate abweichen.

The path der Pfad, Fuß-
steig.

To treasure up aufbewahren.

To peruse durchlesen, durch-
gehen.

The divine being das gött-
liche Wesen.

To direct führen.

IX. A tradesman ein Kauf-
mann.

Upwards aufwärts, vorbei.

To remitt übersenden.

Consistent bestehend.

To carry on führen.

Unless wenn nicht.

To assigne anführen.

To withhold vorenthalten,
zurückhalten.

Payment Bezahlung.

To be indebted schuldig seyn

A remittance Uebersetzung
 Summe
 Steps Schritte, Tritt,
 Maasregel

X. Concern Angelegenheit,
 Bekümmernis.

To conceive fassen.

To injure unrecht thun.

Unfortunate unglücklich.

Brother in law Schwager.

Inadvertently unachtsamer-
 weise.

To fail Bankerott machen.

Payable zahlbar.

At sight bey Sicht.

The remainder der Rest.

To watch wachen.

XI. To set up in business
 sich setzen.

Breach Bruch.

To presume sich heraus-
 nehmen dafür halten.

To intercede vorbitten.

XII. Violent heftig.

Cold Schnupfen.

To prevent abhalten.

To devote anwenden.

Station Zustand.

Guard Hut.

Matches heirathen.

Disgust Ekel.

Affluence Ueberfluß.

Treasure Schatz.

Exchange Börse.

Uncertainty Ungewisheit.

Comfortably tröstlich, zu-
 frieden.

XIII. A reply eine Antwort
 To complete vollenden.

The conquest die Erober-
 rung.

Prudential klug, gescheut.

To depart abweisen, sich ver-
 lieren.

Proof Beweis

Paltry elend, schlecht.

Useful nützlich.

Mature reif.

To grasp tappern.

A shadow ein Schatten.

Easy ruhig.

To comply willfahren, nach-
 geben.

XIV. Restriction Einschränkung.

Maturity Reife.

Offer anerbieten.

To bid gebieten.

XV. The care die Sorgfalt
 Tuition Aufsicht.

Gamester ein Spieler.

To venture wagen.

To stake aufs Spiel setzen.

Insolvent der nicht bezahlten
 kann

Toleration Duldung.

To disturb stören.

Unanswerable worauf man
 nicht antworten kann.

Dis-

Dispensation Haushaltung.
Intolerance Unduldsamkeit.

XVI. To claim anmaßen.
Heathen heidnisch.
Idolatry Abgötterey.
Jews Juden.
Stranger fremd.
To scatter wegsagen.
Abroad auswärts.
Alteration Aenderung.
Rites Gebräuche.
Obvious bekannt.
To worship anbeten.
Profound tief.
Taxes Steuer, Auflagen.
To overturn umstürzen,
umkehren.

XVII. A counsellor ein Rath
Sallies of wit wichtige Eins
fälle.
Unaffected unaffectiert.
The returns das Einbringen
To exceed übertreffen.
Beneficial einträglich.
Valuable schätzbar, köstlich,
theuer.
Accomplishment Vollkom
menheit, Vollendung.
Incumbent obligend.
Partner Theilnehmer.
Mistaken der sich in seiner
Meynung irrt.
To cut of abfinden.
To covet begehren, verlan
gen.

To solicit ersuchen, bitten.
Beneath unter.
To dislike misfallen, mis
billigen.
Subsistence Unterhalt.
Mercantile kaufmännisch.
The ancestors die Vorfahren
The descendants Nachköm
linge.
To spring entspringen, her
kommen.
A robber, ein Räuber.
A murderer ein Mörder.
To smile upon begünstigen.
To transact verrichten, aus
führen.

XVIII. The contents der
Inhalt.
Care Sorge, Sorgfalt.
To dissuade abrathen.
The workmanship das
Werk.
A thief ein Dieb.
Unbounded unbegränzt.
Unrelenting nicht bereuend.
To trample mit Füßen tre
ten.
Accursed verflucht.
Iniquitous unrechtmäßig.
To court sich bewerben.
Disinterestedness Uneigen
nützigkeit.
Weight Gewicht.
To clear up aufklären.

XIX.

XIX. To despise verachten.
A man of loose character
ein Mann von schlechten
Character.

Unbribed unbestochen.

Store Vorrath, Ueberfluß.

To deal handeln.

A lawyer ein Rechtsgelehrter,
Advokat.

A stock ein Capital.

Fluctuating zweifelhaft, un-
gewiß.

Knighthood Ritterschaft.

A levity leichtsinn.

A drone eine Biene.

A bee hive ein Bienenstock.

XX. Sweets Annehmlichkeit.
ten.

The dutch der Holländer.

The wickedness die Bos-
heit.

Utterly gänzlich.

The fashion die Mode.

To denie läugnen.

To obstruct verhindern,
hemmen.

Inclosed eingeschlossen.

XXI. Distressed unglücklich.

Joined verbunden.

Adorned geschmückt.

Exalted erhaben.

Advice Rath.

To overtaken überfallen.

Thunder Donner.

Lightning Blitz.

The brink der Rand.

Fraudelently betrüglich.

Dreadfull fürchterlich.

Disgraceful schimpflich.

Indolent träge.

Ill timed unzeitig.

Ill placed übel angebracht.

To strive sich bemühen, be-
streben.

Deaf taub.

Tradden getreten, von to
tread.

Faiture Fehl.

Compassionate mitleidig.

To display ausbreiten, aus-
legen.

XXII. The narrative die
Erzählung.

Recent neulich.

Faillures Bankerott.

Composition Vergleich.

To injure unrecht thun, be-
leidigen.

To forfeit verwirken.

A share ein Theil.

To contrive erfinden, er-
denken.

To involve verwickeln.

Self preservation Selbster-
haltung.

To wipe off auswischen.

The blot der Flecken.

The stain der Flecken.

Harsh streng.

To relent nachgeben, be-
reuen.

To

To point out anzeigen.
Claim Forderung.

XXIII. An elopement eine
Flucht.
To frustrate hintergehen.
A scheme ein Entwurf.
The match die Heirath.
The bearer der Ueberbringer.

XXIV. The misfortune
das Unglück.
Wild ungereimt.
To recollect sich erinnern.
The ravings die Raserey.
A madman ein toller Mensch
Vulgarly gemeiniglich.
To strike rühren, bewegen.
Grey hairs graue Haare.
The grave das Grab.
To disturb stören.

XXV. Enamoured verliebt.
To revive wieder aufwecken,
lebendig machen.
To rush rennen.
Impending bevorstehend.

XXVI. A hint ein Wink.
A steward ein Haushalter.
To appoint bestimmen.
Uneasiness Unruhe.
Blessing der Segen.

XXVII. A guardian ein
Hofmeister, Vormund.

Dueling Zweykampf.

To withhold zurückhalten.
Ago vergangen.

To challenge herausfordern.
To resent ahnden.

Strange besonders, fremde.

To sport spielen, scherzen.

To traduce verläumden.

A coward eine feige Memme.

XXVIII. To be engaged
verwickelt seyn.

To delay aufschieben.

Doubts Zweifel.

Horrid schrecklich.

To trifle Kinderen treiben.

A Speculation Betrachtung

Perversion Verkehrtheit.

To stifle ersticken, unterdrücken.

Agonizing todt, mit dem Tode kämpfend.

Guilty schuldig, sträflich.

The change die Veränderung.

Sudden plötzlich.

Gradual nach und nach, stufenweis.

Rakes Bösewichter.

To extoll erheben, anpreisen.

To shudder schauern, zittern

Restraint Einschränkung.

To forge schmieden.

Chains Ketten.

Everlasting immerdauend.

To detach sich losmachen.

Gra

Graceless hässlich, unange-
nehmen.

XXIX. A farmer ein Päch-
ter.

A landlord ein Landedels-
mann.

Benefit eine Wohlthat.

The crop der Ertrag des
Korns.

Barren unfruchtbar.

A steward ein Haushofmeis-
ter, Verwalter.

Jack Jacob.

Lease ein Pachtcontract.

To intimate andeuten, zu
verstehen geben.

The Breath der Othem.

XXX. The season die Jah-
reszeit.

To exact fordern.

Station Station, Stand.

The wages Lohn.

A curse ein Fluch.

Ill gotten übel erworben.

Avaricious geizig.

Guilt Schuld.

The renewal Erneuerung.

To grant genehmigen.

Accountable verbunden
Rechenschaft zu geben.

To aspire streben.

Beyond jenseit, über, mehr.

XXXI. A gentelwoman eine
adeliche Frau.

Progeny Geschlecht.

Dilightful angenehm.

Engaging verpflichtend.

To incur auf sich laden.

To single out auszeichnen.

Discomposed in Unordnung
gebracht.

Uninterrupted ununterbro-
chen.

A linen draper ein Leins-
wandshändler.

A ring ein Ring.

Widowhood Witwenschaft.

XXXII. Propriety Eigen-
thum.

Fault Fehler.

Tenderness Zärtlichkeit.

Perishing vergänglich.

Recollect erinnern.

Hitherto bis hieher.

To tincture färben.

Self knowledge Selbsters-
kenntniß.

The resignation Verleug-
nung.

To insure versichern.

The pledges Pfand.

Calamitous elend, betrübt.

Hardship Härte.

Quite gänzlich, ganz.

Lately ehemals.

Genuine ächt, wahr.

To meddle mischen.

XXXIII. To subdue bezwin-
gen, unterwürfig machen

To answer übereinkommen,
antworten.

To embrace annehmen.

Extensive ausgebreitet.

To alarm aufbringen.

Exasperated erbittert.

The authenticity Glaub,
würdigkeit.

To comply willfahren, nach-
geben.

To abolish abschaffen.

A set Art.

To overturn zerstören, um-
kehren.

High treason Hofverrath.

To transmit überliefern.

Appearance Erscheinung.

Unprincipled der ohne
Grundsätze handelt.

A convert ein Befehrter.

To mistake sich irren, sich
betrügen.

The tendency Neigung.

To affront beschimpfen, be-
leidigen.

Disrespectfully unehrerbie-
tig.

To conceal verheelen.

Suitable gemäß.

Antagonist ein Gegner.

Similar gleich, von gleicher
Art.

Hot soll heißen heat Eifer.

To traduce verläumden.

A backbiter ein Verläum-
der.

Importance Wichtigkeit.

A good cause eine gute
Sache.

To be ashamed beschämt
werden.

XXXIV. To enquire unter-
suchen.

To act consistent gemäß
handeln.

To adhere anhängen.

To ridicule lächerlich ma-
chen.

Unrelenting unbereuend

Creed Glaube.

Designing verordnet.

To aggrandize vergrößern.

To enrich bereichern.

To contribute beytragen.

Clerical geistlich.

Idle unnütze, träge.

Insignificant unbedeutend.

A statute eine Verordnung,
Parlamentsacte.

To supplie ersetzen.

The deficiency Mangel.

A belief ein Glaube.

To summon vorfordern.

A convocation eine Ver-
sammlung.

Persecutor Verfolger.

Leave das Uebriggebliebene.

To enlarge erweitern.

XXXV. To cultivate ver-
bessern, anbauen.

Dread Furcht.

The

The accident in gram-
mar die ersten Gründe
der Grammatik.

The constitutions Verord-
nungen.

The discoveries die Ent-
deckungen.

Conjectures Muthmaßun-
gen.

Weak schwach.

Accomplished vollkommen.
Idleness Faulheit.

Useful nützlich.

A curse ein Fluch.

A blessing ein Segen.

To blush erröthen.

Fault Fehler, Schuld.

Gaities Fröhlichkeit.

Animal desire thierisches
Verlangen.

Abide wohnen, bleiben, be-
harren.

To deny abschlagen, ver-
wegern.

Concerning betreffend.

To admit zulassen.

A jargon faulerwelsche
Sprache.

Dependence Abhänglichkeit

Accountable verbunden
Rechenschaft zu geben.

Exertion Anstrengung, Bür-
fung.

Performances Werke.

To disgust Misfallen erres-
gen.

Guilty schuldig.

A narration eine Erzählung

Leading facts Hauptthaten.

Occurrence Begebenheit.

To lament beweinen.

To proceed fortschreiten.

An introduction eine Ein-
leitung.

The removal Wegbringung

The seat der Sitz.

The midle die Mitte.

To become acquainted be-
kannt werden.

Anhang.

Uebungen in Uebersetzen aus dem Deutschen ins Englische.

1.

Sprechet 1) wenig, und sprechet gut, wenn ihr für einen verdienstvollen Mann wollet gehalten 2) werden.

2.

Nichts ist so ermüdend 3) bey einer Unterredung 4) als leere Gespräche.

3.

Eine Unterredung muß ungezwungen 5) seyn. Man muß hören, genau und bestimmt 6) antworten 7) und nicht widersprechen 8).

4.

Wahrheit, 9) Gerechtigkeit, 10) und Vernunft 11) verlieren 12) ihren Glanz, wenn sie nicht mit einer guten Lebensart 13) verbunden sind.

5.

Die Selbsterkenntnis 14) ist der Grund 15) aller Tugenden. 16.

6. Es

1 To speak. 2) To be look'd on. 3) Tiresome. 4) void of all grace. 5) easy. 6) pertinentlly. 7) answer. 8) to contradict. 9) truth. 10) justice. 11) reason 12) to loose 13) agreeable manners. 14) the knowledge of one's self. 15) the foundation. 16) virtue.

6.

Es ist so schwer 17) einen wahren Freund, als einen Mann, der uns guten Rath 18) giebt, unsere Fehler 19) entschuldigt, und uns in der Noth beisteht 20) zu finden.

7.

Ein natürliches Betragen 21) gefällt, gezwungene 22) und affectirte Manieren sind unerträglich 23).

8.

Ein jeder hat seine schlechte und gute Seite 23). Es ist eine Kunst sie auszufinden 24).

9.

Wir müssen eigentlich nur allein Gott fürchten, und lieben. Denn er allein kann uns glücklich 25) oder unglücklich 26) machen.

10.

Tugend ist nicht ohne Belohnung 27). Denn eine gute That wird durch das Vergnügen belohnet, das man empfindet, wenn man sie gethan hat.

11.

Wahre Ehre bestehet darin, daß man seine Pflicht 28) thut.

12.

Viele Menschen handeln ohne Absichten 29).

13. Wenn

17. Difficult. 18. counsel. 19. fault. 20. to succour. 21. behaviour. 22. forc'd. 23. insupportable. 23. side. 24) to find out. 25) happy. 26) unhappy. 27) reward. 28) duty. 29) design.

13.

Wenn ein Mensch die Kunst besitzt, seinen Begierden Grenzen zu setzen; so wird er vielen Sorgen entgehen.

14.

Das beste Mittel 30) sich zu trösten, ist, das schlimmste 31) erwarten.

15.

Das Leben ist gut an sich selbst, und das größte Glück 32) in der Welt, aber oft schlecht angewandt 33). Wir sollten uns nicht übers Leben, sondern über die Unordnung 34) in unsern Leben beschweren 35).

16.

Die Freundschaft bestehet 36) darin, daß wir aufrichtig reden 37) und ohne Schmeicheln unsere Meinung 38) sagen.

17.

Ehrgeiz 38) ist die Königin der Leidenschaften. Sie herrscht so gar über die Liebe und über die Gesetze 39).

18.

Alles ist zufällig 40) in der Welt, so gar die Geburt 41).

19.

Die Glückseligkeit 42) des Menschen in dieser Welt bestehet nicht darin ohne Leidenschaften zu seyn, sondern Herr 43) über dieselben zu seyn.

20. Zuf

30) Method. 31) the worst. 32) blessing. 33) to manage. 34) irregularities. 35) to complain. 36) to consist. 37) to tell. 38) sentiments. 39) the laws. 40) fortuitous. 41) the birth. 42) the happiness. 43) master.

20.

Jugend macht den Menschen groß und edel 44) ohne Geburt 45).

21.

Wahres Verdienst 46) ist mit Höflichkeit 47) und Bescheidenheit 48) und falsches Verdienst mit Stolz 49) und Pralerey 50) begleitet.

22.

Geduld 52) ist das beste Mittel 53) wider die Verleumdung 54). Mit der Zeit kommt die Wahrheit 55) an den Tag.

23.

Es ist mehr Ehre zu vergeben 56), als es Vergnügen ist sich zu rächen. 57)

24.

Verdienst wird nicht immer belohnt. Das Glück 58) thut oft mehr als Nachdenken 59).

25.

Wenn ein Mensch nicht sein Glück in sich selbst sucht, 60) so sucht er es vergebens 61) anderswo 62).

26.

Ein Mensch ist nie so glücklich oder unglücklich, als er sich hält 63).

27.

Spotte 64) nicht über anderer Leute Elend 65).

28. Lobe

44) Noble. 45) birth. 46) merit. 47) civility. 48) modesty. 49) pride. 50) haughtiness. 51) to accompany. 52) patience. 43) remedy. 54) calumnies. 55) the truth. 56) to forgive. 57) to revenge 58) the change. 59) the reflection. 60) to seek. 61) in vain. 62) elsewhere. 63) to think 64) to insult. 65) misery

28.

Lobe 66) nicht einen Menschen zu sehr ins Gesicht, 67) und tadele 68) ihn nicht zu hart 69) hinter den Rücken 70).

29.

Bei allen deinen Handlungen gedente, Gott siehet dich; und bemühe 71) dich ihn in seinen Werken zu sehen: das wird dich bewegen 72) ihn zu fürchten, und ihn zu lieben, die Furcht Gottes ist der Anfang 73) aller Wissenschaften 74), und die Erkenntnis Gottes ist die vollkommenste Liebe.

30.

Mache einen Gebrauch 75) von' deiner Zeit. Der gestrige Tag kann nicht wieder zurückgerufen 76) werden. Der heutige Tag ist nur der deinige; wenn du den verlierest, so ist er auf immer verloren.

66) to praise. 67) face. 68) censure. 69) lavishly. 70) the back. 71) to labour. 72) to move. 73) the beginning. 74) knowledge. 75) Use. 76) to recall.

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